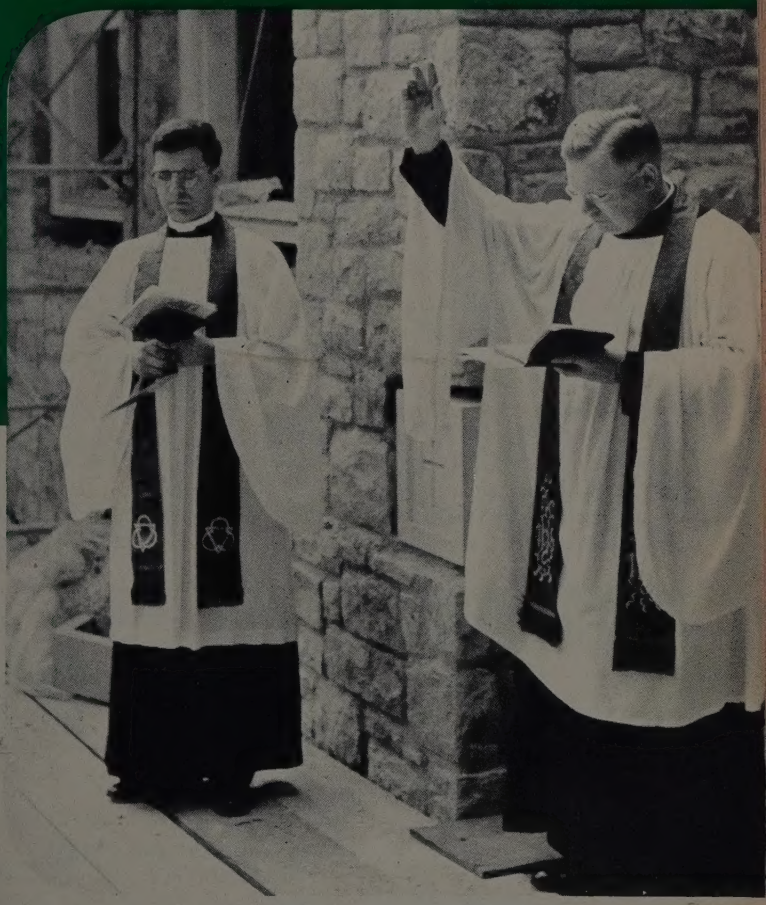
The LUTHERAN



ANOTHER CORNERSTONE

Church construction this year breaks all records

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No. 50

SEPTEMBER 11, 1957

ENTS

FEAR

THE SURF pounded frighteningly.

It had been only three days since hurricane Audrey and its tidal wave had struck the coast of Louisiana and wiped out hundreds of persons. The tides were still high along the southeast Texas coast, although the storm was over and the beaches were pronounced safe.

Yet, as ten of us spent the night on Padre Island beach next to the sand dunes, I couldn't sleep for thinking of tidal waves. Three times in the night I sat up to be certain the Gulf was still out where it belonged and not secretly creeping up on us.

WHY SHOULD I FEAR? Wouldn't God take care of us? Tidal waves didn't occur without warning. The police patrol on the beach would warn campers with loudspeakers if bad weather threatened. Yet I was restless.

I could picture tremendous waves carrying our cars and camping gear up into the dunes and then furiously sweeping us out into the Gulf. Perhaps the disturbances weren't over. . . .

Christ had commanded the water waves, "Peace, be still." But woul look out for us? Hadn't the doomed ple in Louisiana cried out for Prayed in trust?

A CAR HONKED loudly and some yo sters screamed out at us as they down the beach, waking the other adults in our group. We settled again.

The sky was pinking before I soundly. The glow of dawn seem reassure me. I felt ashamed that doubted, that my imagination had away with me, that my prayers se puny. God seemed to be saying, in control. See how foolish your were!"

Yet the experience was good. I'm I was afraid.

In the security of home and comm it is easy to become smug about Go his blessings. On the beach I felt before the unpredictable mystery of Is this not good?

—RACHEL CONRAD WAHLB

The LUTHERAN *News Magazine of the United Lutheran Church in Am*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art D Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentine Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerso LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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VER PICTURE . . . As church con-uction continued at record levels in 7, reports of groundbreaking, laying cornerstones and dedications were ny. At Trinity Church, Fort Wash-ton, Pennsylvania, Pastor Howard O. ly and the Rev. Robert Lamparter, sident of the Pennsylvania Minis-um's Norristown Conference, of-ated as cornerstone was placed for 000 education building on July 7.

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LWF Assembly "surpassed expectations" . . . More than 100,000 thr
closing service . . . Archbishop forbids Roman Catholics to do any w
on Sunday . . . More southern schools integrate races as new term op

THE CHURCH IN THE NEW

Assembly results hailed

World Lutheranism was strengthened by the 11-day Lutheran World Federation Assembly at Minneapolis last month, church leaders said. The big meeting represented a "kind of coming of age for the LWF," commented Dr. Franklin Clark Fry, United Lutheran Church president, who was chosen for a five-year term as head of the world Lutheran organization.

The first LWF Assembly in Lund, Sweden, in 1947 was a time for renewal of acquaintances and reconciliation of former enemies, Dr. Fry pointed out. At Hannover, Germany, five years ago "the LWF began to find itself" and adopted a "more effective organization in place of the scattered activities that had been carried on prior to that time," he continued. "Here in Minneapolis all phases of worldwide Lutheran work and fellowship were advanced and coordinated."

Dr. Carl E. Lund-Quist, executive secretary, and Bishop Hanns Lilje, retiring president, said the Assembly had "surpassed our expectations." Both praised attendance and interest at the sessions and the "power of cohesion" world Lutherans had shown. One effect of the Assembly, Dr. Lund-Quist added, was to build solid understanding and support among many Missouri Synod members. Missouri is not a LWF member but sent 15 official and many unofficial visitors to Minneapolis.

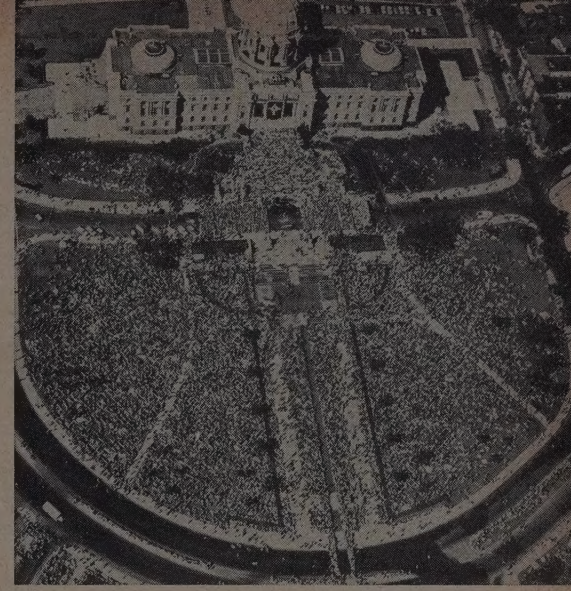
Huge crowd at closing service

Parades, pageantry and unprecede crowds marked the closing days o Minneapolis meeting. Final bus sessions adopted the "51 theses 3,400-word document summarizing findings of the delegates and discu groups on the Assembly theme, "C Frees and Unites." (*See page 1 text.*)

Thousands of young people pa through business streets of Minne on Saturday, Aug. 24, prior to the Y Rally in Parade Stadium attende 20,000. On Sunday, Aug. 25, more 100,000 people—said to be the l gathering of Lutherans ever he North America—swarmed the pla front of Minnesota's State Capitol Paul (*see cut*) for the closing exe of the Assembly. A series of dra readings and music led by a 5,000 choir formed the program.

Ordass, Lund-Quist elected

Meeting under Dr. Fry's chairm after the Assembly, the new LW ecutive Committee chose as firs president Bishop Lajos Ordass of gary. It marked the second time h been selected for that honor. At Bishop Ordass had been elected office, but was unable to carry duties because of his arrest an prisonment by the Communists on later. In 1952 the Executive Com made the Hungarian churchman a



000 LUTHERANS form dark on photo as they throng plaza ont of Minnesota's state capiat St. Paul for the closing ce of the Lutheran World eration Assembly on Aug. 25. al photo taken before start ervice shows crowds still arg. Choir of 5,000 voices led est Lutheran congregation ever ssemble in North America. resses were by Dr. Franklin k Fry, new LWF president; p Hanns Lilje, Bishop Lajos ss, and other church leaders.

member as a tribute from his fel- Lutherans in the free nations.

nosen as second vice president was op Bo Giertz of Sweden. Third vice dent is Bishop Rajah B. Manikam, rican-educated bishop of Tranque- India.

unanimous vote returned Dr. Lund- to a second five-year term as exe secretary. Re-elected treasurer Dr. Rudolf Weeber of Wurttem- Germany.

ay work banned

tle lines had been drawn recently ny states over the increasing comalization of Sunday. Roadside , supermarkets, furniture stores sed car lots had treated it as a regday of business. Amusement and tion enterprises operated freely.

g-forgotten Sunday laws were in- by Christian groups in some states se commercial establishments. In lvania and New Jersey, auto dealpported legislation that would close operation of all auto lots on Sundays.

Washington State religious and labor leaders formed a Sunday Observance Committee to support a "gentleman's agreement" that would keep groceries, meat markets and other establishments closed in accordance with state law. Church members were asked to exercise self-discipline and refrain from Sunday shopping.

Last week Sunday observance got strong support from Roman Catholic Archbishop Edward D. Howard. Catholics in Oregon, Idaho and Montana were forbidden to "work, conduct business, or go shopping on Sundays."

Binding on conscience

The archbishop's edict is "binding the conscience for Catholics and violations of its regulations become matters for confession," church officials explained. Only exceptions are when the work is "necessarily continuous . . . for the common good."

Even when competition puts "Cath-

olic businessmen at a disadvantage," they must obey the rule, the archbishop decreed. Roman Catholics may not work on Sunday or "make purchases on Sunday," the ruling continued, pointing out that Roman Catholics who go shopping on Sunday set a bad example.

Diocesan officials said the ruling was "similar in tone and content" to that already put in force in Chicago by Cardinal Samuel Stritch.

Battle looms in Ohio

Enforcement of Ohio's Sunday closing law would be fought by a group of businessmen banded together as Freedom Enterprises, the new group announced last month. Headed by James Salanci, a Cleveland furniture dealer, the group charged that advocates of Sunday closing had "selfish reasons" and were mixing "dollars with religion." They said hundreds of establishments were kept open on Sunday and protested against being singled out as targets of the closing campaign. Hotels, restaurants, bus lines, railroads and the Cleveland Indians baseball team should be prosecuted for operating on Sundays, they said.

Prosecution of Ohio commercial establishments that stay open on Sunday was being spurred by Sunday, Inc., a citizens' group formed to seek enforcement of a 72-year-old state law. In a recent test case the law was upheld by Ohio's Supreme Court.

AELC adopts constitution

A doctrinal article which affirms that "the Bible is the Word of God, normative for faith and practice" was included in a new constitution adopted by the American Evangelical Lutheran Church at its convention in Ringsted, Iowa, last month. The article provoked sharp debate but passed with more than a two-thirds vote, 167-75. The action p the AELC in doctrinal harmony the United, Augustana and Finnish l gelical Lutheran churches with wh has been conducting negotiations cerning a merger.

Since a controversy over bi literalism split Danish Lutherans 70 ago, the AELC had referred only to as the Word of God, holding the S tures as "able to make wise unto tion through faith which is in Jesus." Church spokesmen said, ever, that the new doctrinal article s puts into words the scriptural pri to which the church has always he

Delegates voted to continue m negotiations, elected the Rev. A. E. strup of Solvang, California, as president, adopted a budget of $11 The AELC has 23,000 members.

WCC names Bridston

Dr. Keith R. Bridston, 33-ye former missionary teacher in Ind and a member of the Evangelica theran Church, has been named tive secretary of the World Cour Churches' department of faith an der, it was announced last month succeeds Dr. J. Robert Nelson, wh signed to accept a call as dean of derbilt University's school of relig

Dr. Bridston served at the Church's seminary in Java from 19 and at Nommensen University, Su 1954-57. Previously he had been staff of the World Student Christia eration. The department which h head studies the doctrine and org tion of the council's member churc an aid to unity among the world's tians. It co-sponsored last week's American study conference at C College in Ohio on "The Nature Unity We Seek."

FAITH AND ORDER SECRETARY
Dr. Keith Bridston

t spreads in Germany

orty "missionaries" from the U.S. e during the past ten years established congregations of the Church of ist in West Germany, a Texas evan- t reported this month. The Rev. Gatewood said 17 were German- king and twenty used the English uage, ministering chiefly to United es servicemen and members of their ilies.

ight congregations have permanent dings, erected at a total cost of),000, the evangelist said. Largest, in kfurt's West End section, has a),000 church and educational build-

hurches of Christ are strictly congre- nal, claim about 1.5 million mem- in the U.S. Missionary work is un- ken and supported by local churches. Gatewood's work in Germany was rwritten by the Broadway Church hrist in Lubbock, Texas.

Seminary president resigns

Dissension developed in the Wisconsin Synod last month after the synod convention had by a narrow margin refused to break off relations with the Lutheran Church—Missouri Synod. "Unionistic" practices of Missouri in sponsoring Boy Scout troops, military chaplains, and other cooperative work had been scored by a synod committee but delegates voted 77-61 to turn down a committee recommendation that relations be severed, decided to continue for the present in a "vigorously protesting fellowship." Both groups are members of the Synodical Conference. The Wisconsin Synod has about 300,000 members; Missouri has two million.

Last week the Rev. Edmund Reim, president since 1954 of the Wisconsin Synod's theological seminary at Thiensville, said he had resigned from the synod because of its refusal to break off relations with Missouri. By his resignation he automatically gave up his seminary post. The seminary has about 100 students.

ULC income holds up

A big increase in August apportionment receipts sent the seven-month total of ULC income about 4 per cent ahead of the corresponding period last year, Dr. Edmund F. Wagner reported. About 47 per cent of the 1957 budget of $7,633,579 has been paid in so far, the treasurer said. Continuation of this gain would enable the ULC to finish 1957 with apportionment income equal to about 98 per cent of the budget. Last year's receipts were 94 per cent of the budget.

Lutheran World Action receipts were 6 per cent ahead of last year, with $917,063 paid in so far against a $1,595,985 goal.

School integration gains

As youngsters trudged back to school this month, many additional school districts in southern and border states were reported peacefully planning integration of white and Negro pupils. Southern Education Reporting Service said that at the end of the last school year, 694 school districts in seventeen states had integrated, leaving about 3,000 with separate schools.

Major cities planning the change this fall included Nashville, Tennessee; Little Rock, Arkansas; and Winston-Salem, North Carolina. Last-minute efforts by parents' groups to obtain injunctions that would have prevented integration were unsuccessful in Greensboro and Charlotte, North Carolina. In Missouri, fifteen more elementary school districts planned to integrate, bringing 60,000 of the state's 67,000 Negro pupils into integrated systems.

Oak Ridge and Clinton, Tennessee, continued integration without incident. In Nashville, about 125 Negro children were enrolled in first grade classes in "white" schools. Plans for desegregating other grades were to be made later.

New Orleans will wait

Progress was spotty, as court injunctions blocked integration plans in some communities. Florida legislators were to meet in special session Oct. 1, with tightened segregation laws a possibility. Georgia Education Commission planned a $376,000 campaign to explain the state's segregation policy. Mississippi's last-ditch effort to provide equal facilities for Negro pupils ran into a snag as high interest rates caused withdrawal of a $10 million school bond offering.

Racial integration in Roman Catholic parochial schools of the New Orleans archdiocese was put off for at least another year. Two years ago Archbishop Joseph Rummel had announced that church schools would be integrated as soon as possible. Last year the prelate who has denounced racial segregation as "morally wrong and sinful," said that "certain difficulties and circumstances made it advisable to postpone integration until September, 1957. This month Monsignor Henry Bezou, archdiocesan superintendent of schools, announced a further delay.

Churches uphold segregation

"Voluntary segregation in the church schools and other social relations . . . is not un-Christian," declared directors of the *Southern Presbyterian Journal*, a small independent magazine in the Presbyterian Church U.S., at their annual meeting in North Carolina this month. The group held that "enforced integration is largely politically motivated" and has been "thrust upon" the churches."

"We deplore the fostering of interracial contact in the name of Christianity . . . such contacts are unnatural and unforced," the group's resolution said. "Interracial social relationships . . . are actually compounding the problem they seek to solve."

The large (2,200 member) First Baptist Church in Orangeburg, South Carolina, condemned the Southern Baptist Convention and threatened to withdraw from it because it said the convention "either by resolution or motion . . . approved" the Supreme Court decision outlawing racial segregation in public schools. It also criticized the Southern Baptist Seminary in Wake Forest, North Carolina, for stating that it would admit Negro students beginning in 1957. Several smaller Baptist churches adopted similar resolutions.

NO WELCOME IN LEVITTOWN

Teen-age crowd holds back friend who came to visit new Negro residents

News reports said that the Chicago eting of the Southern Baptist Convention last May had actually only conned violence against Negroes and ed on law enforcement agencies to ng to legal justice the perpetrators of e crimes."

gro neighbors opposed

sprawling Philadelphia suburb which v from open fields to a community 5,000 in five years saw the threat of violence last month. First Negro ily to purchase a home in mushning Levittown, Pennsylvania, got a than friendly welcome from some of ew neighbors.

fter crowds composed mostly of teens had gathered for three nights nd the home of Mr. and Mrs. Wil- Myers, state police clamped down. door gatherings of more than three le were banned and a nine o'clock ew set for teen-agers. Crowds were but orderly for the most part. Two -throwing incidents broke a window e Negro family's house and felled a eman.

overnor Leader and two hastily formed civic organizations decried the incidents. One civic group opposed the Negroes' entrance into the community but urged that only legal and peaceful means be used to induce them to move out. The other group strongly supported the Negroes' right to live in Levittown.

And so forth

Church construction in the U.S. for the first seven months of 1957 totaled $475 million, the Departments of Commerce and Labor reported. This is $71 million more than for the same period in 1956.

Dr. Arne Sovik, former Evangelical Lutheran Church missionary in China and Formosa, has been named director of the Lutheran World Federation's department of world missions. He succeeds Dr. Fridtjov Birkeli. Dr. Sovik has been assistant director of the department since 1955.

Taxation of parochial schools will be an issue in California's 1958 general election. Secretary of State Frank Jordan said petitions bearing enough valid natures to place the issue before voters had been certified by his

WASHINGTON

By ROBERT VAN DEUSEN

NOLDE AT MINNEAPOLIS

ONE OF THE CLEAR impressions at the Lutheran World Federation Assembly in Minneapolis was the desire of the delegates to relate their faith in an effective way to the life and problems of today's world. Delegates and visitors, as well as newsmen, sensed that the discussions were marked by the need to be relevant.

The awareness of current issues came to a climax in the report of the LWF Commission on International Affairs. The Assembly was fortunate in having as a member of its commission Dr. O. Frederick Nolde, world affairs specialist for the World Council of Churches. His broad experience and incisive insights helped to focus the thinking of the delegates on a few burning problems needing Christian leadership in their solution.

Atomic energy

ONE OF THESE was the control of atomic energy and its use for peaceful purposes. Dr. Nolde presented to the Assembly a recent statement by the Commission of the Churches on International Affairs which outlined several interrelated objectives: to stop nuclear tests; to halt production of nuclear weapons; to develop measures which will progressively reduce national armaments; to accelerate international co-operation in development of atomic power for peaceful purposes; and to establish more effective [illegible]hanisms for peaceful settlement of [illegible]national disputes.

[illegible]CCIA statement suggested the possibility that, pending the achievem of these objectives, individual count might take a daring first step by stopp their own atomic tests in the hope other countries might do the same, t creating a new climate of confide The LWF Assembly did not go this It approved the statement of inter-rel objectives, and commended the rest the document to member churches study and appropriate action.

Dr. Nolde also emphasized the m responsibility of favored nations to other countries which are in need cause of slower economic developm He urged that programs of technical be administered in such a way as to m tain the self-respect and freedom of tion of receiving countries, and to velop greater friendship among nati

He brought the problem into s focus by referring to the recent de over U.S. foreign aid in Congress. St ing the critical importance of the sions then being made, he remi American delegates of their responsi as citizens for actions taken by elected representatives. He expresse conviction that the large cuts advo by some legislators in the foreign program would betray American re sibility for world leadership.

Religious liberty

A THIRD AREA of concern was the tailment of religious liberty in va parts of the world, both by totalit governments and by dominant reli groups.

The delegates returned to their h with a feeling of deep responsibilit witnessing, each in their own home to the reality of their faith and fo lating that faith to the urgent social, nomic, and political issues of nat and international life.

hrist Frees and Unites

ATEMENT OF THE MINNEAPOLIS ASSEMBLY

THE LUTHERAN WORLD FEDERATION

OREWORD BY BISHOP HANNS LILJE

THE THIRD ASSEMBLY of the Lutheran rld Federation which was held in nneapolis, Aug. 15-25, 1957, sends ristian greetings to all Lutheran congations in the world. Our hearts are d with gratitude and joy. We are eful to God for the rich blessings ch he granted us throughout these s. It is with joy and affection that think of the fellowship with so many hren and sisters from all over the ld.

We have been meeting in a time of plexities and hidden fears. We have ized the alarming signs of a new caophe which, if it would happen, ld be far more destructive than anyg mankind has ever seen before. We e tried to face the intellectual probs and the spiritual needs of men to- We have recognized in all humility the church, too, has been affected he growing uncertainty, by lack of h and love. Even in those countries ch owe their best spiritual heritage to Christian faith, materialism and modisintegration have become an acute ger.

the face of this world situation we e to reaffirm our faith in Jesus Christ frees us and unites us. We state our conviction that the solution of the grave problems of our day is not to be found in social, scientific, or political programs only, but in the promises which God has given to his people in Jesus Christ. They are valid not only for the life to come but also for the life in this world.

We have given our thoughts and prayers to the task of reconsidering our faith in view of this situation. Twenty discussion groups have engaged in this process of thinking together. The result of this work is summarized in the following theses.

We hand them over to all Lutheran congregations in the world, to their pastors, teachers, and members. We thank you for your prayers, which have been with us throughout all these days. We ask you to give these theses your prayerful study and careful consideration. It is our hope that they may inspire Christians all over the world, and that they may lead them to a new understanding of the riches of our faith and to a deeper loyalty to our Lord.

I. THE FREEDOM WE HAVE IN CHRIST

WE PRAISE God the Creator, the fountain of all life, who made man in his own

image, and who in Jesus Christ has come to set us free. The magnificence of the Creator's endowment of his creature imparts richness and fulness to man's search for freedom and unity. Man's culture is the form his productive vitality takes as he variously unfolds this endowment. But every achievement of man within his creaturely existence is both perverted and ambiguous; for the freedom and unity bestowed by the Creator is corrupted by man's fractured God-relationship. In the Scriptures God reveals the name and truth of this situation to be sin. Guilt, captivity by demonic powers, death are the results of it.

This means that human freedom and unity, as envisioned and achieved by man, is both restless and full of pathos: restless because the creature is not abandoned by the Creator; pathetic because every achievement denies the original endowment. Unless, therefore, the right God-relationship is restored men can be neither free nor united. Fear, anxiety, wretchedness are the marks of man's existence. Man is formed by God for freedom and unity; and he is bound within the limitations of his broken humanity.

Man is not able to restore his life in relation to God. Because he cannot do so, he cannot achieve true order, lasting peace, or fulfillment in any other relationship. His effort to do so but confirms the desperate nature of his plight. The very forms in which he struggles toward earthly freedom and unity become occasions for the demonic: social solidarity tempts to idolatry, power tempts to tyranny, mastery tempts to pride. Man in this predicament needs the Deliverer who is more powerful than everything that is wrong; and deliverance needs to take place where wrongness reigns. God alone can free, and God alone can unite; and he unites by freeing.

This deliverance is accomplishe
cause God in Christ invaded man'
dicament. He became *what* man is
man is. For our sake he, who kn
sin, was made sin for us so that we
become righteous before God. Th
of God stood in the place where
man stands. He confronted the onsl
of the demonic powers, and ove
them. He died our death, and he
quered death.

The liberation which God once f
accomplished in the incarnation,
death, resurrection, and exaltatio
Jesus Christ, he bestows and mak
fective even now and forever.

What God did in the desolation
cross is received by faith and i
brokenness of repentance. As man
uation is illumined before the cro
there, too, his righteousness is ju
and God's righteousness is imparted

In the church man is grasped b
gospel, incorporated into this reden
action of God in baptism, and revit
and sustained by the power of the

Discussing "The Freedom We Hav
Christ" in an Assembly lecture, Dr. Ch
Kishi of Tokyo, president of the Japan E
gelical Lutheran Church, warned that
rent interest in religion is too often
erated by "self-seeking . . . to satisf
extremely selfish desire."

Search for freedom apart from Go
"like a falling stone," the Japanese
ologian said. "It has only one directi
further separation from God and de
sin." Human efforts to gain freedom
"overthrowing the yoke of bondage" thr
revolution are doomed to failure, he
"The divine revolution" leads to recon
tion with God through Christ. This has
only opened the way for God's fellow
with man, but also for man's loving rela
ship with others."

Spirit. So crucial is this renewal of life hat the resurrection of the Lord is alone dequate to create and describe it. "We now that we have passed out of death nto life" (I John 3:14).

Faith begins with what God does; it is rust that God will accomplish what he romises; it is man's life in the faithful- ess of God. His faithfulness begets nan's faith. "If God is for us, who is gainst us?" (Romans 8:31).

Much is against us: the limitations of ur broken humanity, the enigmas of istory, the pride of our religiousness, eath-dealing choices in practical ethics. ut what God has done drives into all of is with his action of forgiveness and he restoration of the new being in Christ. Whoever, in all of this can say, "Abba, ather," has indeed the gift of freedom.

The freedom we have in Christ is ctual for it is *given*—"Where the spirit f the Lord is, there *is* freedom" (II Corinthians 3:17). This freedom is re- eived and lived out within the limita- ons of history. But the giver and guar- ntor of this freedom is God; therefore, e wait in hope, "for in this hope we ere saved" (Romans 8:24).

II. THE UNITY OF THE CHURCH IN CHRIST

MEN RECONCILED to God are one in esus Christ. Charged with the ministry nd the message of reconciliation, the hurch herself is the first-fruit of recon- liation: by baptism we are made a peo- le with a life together, a communion, a ody, the body of Christ.

Thus her unity is found and founded Jesus Christ. Neither by ideals nor y enthusiasm, neither by tolerance nor y agreements, are we made one—but y Jesus Christ. In all our attempts to anifest the unity of the church in vis- le church fellowship, the dimensions should be neither smaller nor greater than the dimensions Christ has given his church.

As the communion of reconciliation the church suffers under her dividedness. We may find some consolation but no excuse in referring to an invisible unity of all true believers. We know that the ministry of reconciliation is jeopardized by the lack of manifested unity.

In this situation the Lutheran churches are called back to their confession: "To the true unity of the church it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments; nor is it necessary that human traditions, that is rites or ceremonies instituted by man, should be everywhere alike." Here the words "it is enough" witness to our freedom: Wherever we hear the gospel preached in its truth and purity and see the sacraments administered according to the institution of Christ, there we may be assured that the one church of Christ is present. There nothing separates us from our brethren, and both faith and love constrain us to overcome our dividedness.

For our Lutheran churches with a diverse past and different situations and commitments in the present, this "it is enough" transcends local, national and synodical traditions and urges us to express our unity at the Lord's table where we partake of the one Body.

The words "it is enough" give the Lutheran churches a freedom also in relation to other churches. Bound by them we are led to the Scriptures and so rescued from the pressures of institutional expediency as well as from complacent acceptance of the status quo. In an ecumenical study of the Scriptures we find the most hopeful means towards a fuller realization of the unity in Christ and to-

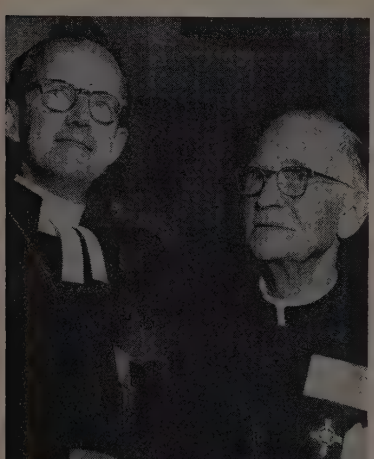
(CONTINUED ON PAGE 16)

UNITY WAS VISIBLE AT MINNEAPOLIS

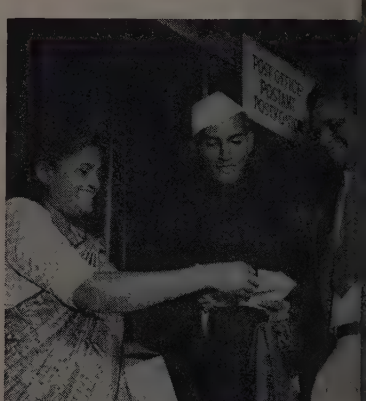
From all continents and many races came Christians

who gave testimony that in Christ they are one

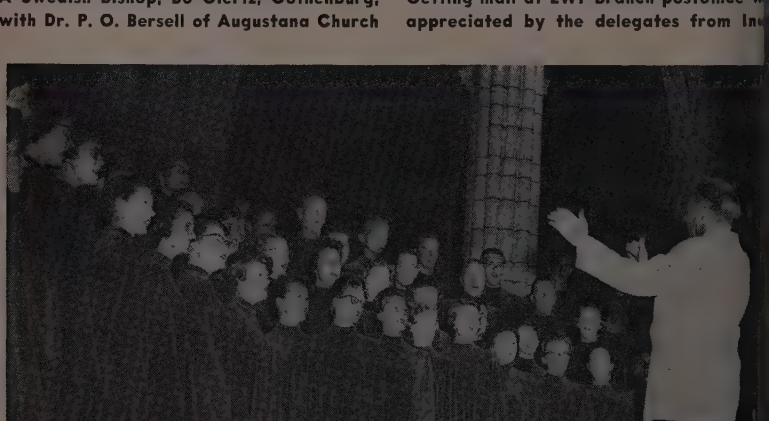
PHOTOS BY BRUCE SIFFORD



A Swedish bishop, Bo Giertz, Gothenburg, with Dr. P. O. Bersell of Augustana Church



Getting mail at LWF branch postoffice w appreciated by the delegates from In

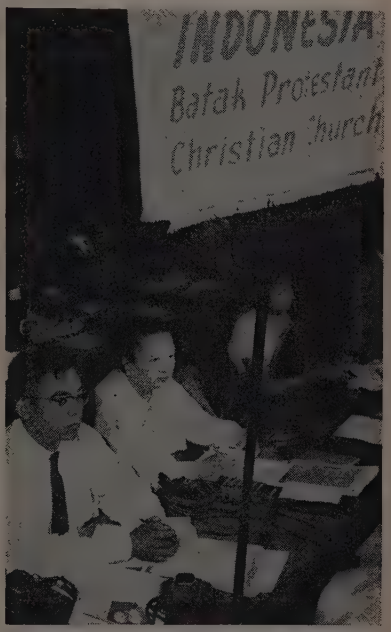


There was music at Minneapolis, as St. Olaf, Gettysburg, Wartburg, Augsburg, Luth college choirs, plus organists and soloists, gave numerous concerts of sacred so

astor Stephen Han, Malaya, and Dr. Ralph
obinson, Pennsylvania, at LWF display

Time out for a picnic. Dr. Visser 't Hooft and Dr. and Mrs. Fry at luncheon line-up

ther College Concert Band of Decorah,
wa, played 17 times during the assembly



From the other side of the world came men and women of the Batak Church, Indonesia

Unity in the Christian church must be based on faith and empowered by love, said Dr. Hans-Werner Gensichen in his Assembly lecture on "The Unity of the Church in Christ." Dr. Gensichen, a German theologian, is on the faculty of Gurukul Seminary in India.

"The only way for the Lutheran Church to approach the other churches is the way of doctrinal discussion," he continued. "On the other hand it has become clear that unity in faith and in the proclamation of the Gospel does not mean complete unity in theological interpretation and doctrine."

(CONTINUED FROM PAGE 13)

wards a deeper understanding of our faith as found in and behind our confessional statements. On this basis also the question of inter-communion and the nature of the sacraments can be brought out of the present deadlock. For our Lutheran churches, it is a congenial and timely task to participate in and initiate such ecumenical studies—on the highest theological, as well as on the parish level.

God reconciled the world unto himself. Jew and Gentile, slave and free, man and woman were made one in Christ; this event has affected social life and customs, legislation and economic life, and has given the world a new zeal for overcoming human divisions. Sometimes the incentive of the gospel proves effective even when the churches keep silent or resist its implications. We should rejoice in the influence of the gospel wherever and whenever it appears. Yet, since our unity is deeply rooted in what Christ wrought, it must be nurtured by faith in him and thus redeemed from becoming re-enslaved under the demonic elements in nationalism, materialism, and secularism.

Where the concern for overcoming human divisions in this world meets what appears to be insurmountable difficult the church is especially called to her m istry of reconciliation, asking for power of the Holy Spirit to add the ness of life to the message she has in gospel. In so doing the church is performing a service alien to her ess tial life; she witnesses by being what is: the communion of those reconci

While the kingdom of God in its ness is yet to come when all things united in Christ, we are called to p and act according to the words of Lord: Thy will be done on earth as i in heaven.

III. THE FREEDOM TO REFORM THE CHURCH

THROUGH ALL AGES there is one h catholic and apostolic church, wh head is Jesus Christ. In him the Fat was revealed and to him the Holy Sp bears witness guiding us into all truth.

The church as the pilgrim people God is being led toward the full reali tion of the kingdom of God. In her on the way, she has her promise and temptation. The promise is that the L will abide with her even to the end of age and the gates of hell shall not pre against her. The temptation is to bet her only Lord.

This temptation manifests itself many ways. On the one hand, the chu is tempted to glorify herself as the ki dom of God which is to come, to equ her own words with the Word of G her theological statements about Ch with the living Lord himself, the rep tion of venerable confessions with liv confession. On the other hand, the chu is tempted to distort the proclamation the crucified and risen Lord as her o Saviour and King into political and e nomic ideologies, religious syncreti

f-sufficient moralism, or individual ntimentalities in order to make her ssage acceptable to man.

From the very beginning the church is called to be the herald of the truth, ceiving and delivering the apostolic ssage of the mighty deeds of God in history of salvation, supremely the and earthly ministry, death, and resrrection of Jesus Christ, and calling men repentance and faith. This apostolic dition in which the living Lord him- f reigns and acts, remains sovereign d unchangeable throughout all ages. every generation the church must be nfronted and judged by this apostolic ssage. This is her ongoing reforma- n.

Reformation, therefore, is not creation a new church but recovery of the true urch. Reformation is not a revolt ainst the authentic tradition but a pro- t against human traditions in the urch which pervert the gospel of rist. Reformation is not itching eager- ss for novelty, but a penitent and obe- nt subjection to the renewing Spirit. The Lutheran church declares her wit- ss to be continuous with the ecumenical eeds and affirms in faith and joyful nksgiving the recovery of the true rks of the church by the reformation. The Lutheran confessions claim our giance because they not only pro- imed the gospel in a crucial age of the urch's life in accordance with the iptures, but they continue to direct us our understanding of the Scriptures nsistent with apostolic tradition.

Listening obediently to the Scriptures, ding in the apostolic tradition, and free respond to the demands of our time, church trusts the Holy Spirit to guide to confess her faith rightly and rele- ntly in continuity with her historic ness.

Churches in Asia and Africa face an urgent challenge to relate the Christian message to the needs of a world of resurgent non-Christian religions and to develop an indigenous form of church life. In performing this task, they are free and obliged, in the same obedience and continuity, to assume the burden of responsible confession in their own time and place.

The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion. For her obedience to be effective, the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology and the world-wide resurgence of non-Christian or pseudo-Christian religiosity.

In this situation the church cannot be content with timid lamentations. She must pray for the gift of the Holy Spirit that she may be empowered with humility, wisdom and courage. This is her promised renewal.

IV. FREE FOR SERVICE IN THE WORLD

CHRIST came to the world as a servant. Justified by him through faith, we are made free to serve one another by love, and he to whom much is forgiven, loves much. Christian faith is active in love. "Our Lord put off the form of God and took on the form of a servant, that he might draw down our love for him and fasten it on our neighbor" (Luther).

As God's commandments are grounded in his loving concern for mankind, so there can be no genuine law and social justice without love—and true love for

our fellow men leads to a concern for social, political, and economic justice.

In her concern for love and justice the church may not identify herself with any one political, social, or economic system. She calls men and nations under whatever system to act responsibly before God and his law.

Thus we are called to translate love and compassion into the structures of justice. In matters of civil liberties and racial integration, of concern for the uprooted and for people in areas of rapid social change, and of care for the mentally and physically disabled, our love fails if it does not materialize in recognition of human rights.

Where justice falls short in the complexities and the brokenness of our human endeavors, there especially the Christian finds his calling to follow his Lord in service and suffering. Freed by Christ and quickened by the Holy Spirit, he exercises the inventiveness of love.

Made free to serve in the world, we are also redeemed from the pressures of conformity. God's Word often questions what our environment takes for granted; the Spirit gives us the courage to stand alone. Through the church he gives us the means to join in spirit and action

"There is the possibility that we have waited too long to give justice and freedom and equality to the oppressed races of the world, and that we shall not be permitted to make any great contribution or claim any credit for what is happening," said Dr. Edgar Carlson in the Assembly lecture on "Freedom for Service." The Gustavus Adolphus College president added, "Problems of race are not restricted to American soil. In Africa, Asia, and the isles of the sea . . . wherever men are thrown together from different cultures and races, the urgency of this issue is growing by leaps and bounds."

where the individual could accomp
little. In worship as well as in united
forts to meet man's need, all lives
given meaning and purpose.

In and through our calling we s
God. The process by which a beli
applies the Word of God to his every
work should be recognized as a pains
ing task. If it is not so considered,
accept the status quo without ques
and allow the social and political
velopment to proceed independent of
Word of God. The more complex or
more meaningless our work appears,
greater is the duty of the church to h
its members to a mature faith and a r
istic insight into the facts and structu
of this world. This requires instruc
as well as imagination. Imagination
quires freedom; this freedom Christ g
when he frees us to serve our fellow m

Jesus Christ healed the sick and
stored joy to the despised. This was
a prelude to and a token of his great s
ice, when he gave his life a ransom
many. With this gospel, the chu
serves the world in its basic need
plight. Such service, having its origi
Christ, cannot rest until the word of
vation has been received. Yet, our s
ice of love does not depend on a respo
nor is it motivated by strategic consid
tions. It is a love which does not
for results.

V. FREE AND UNITED IN HOP

THE CHURCH lives by faith in Je
Christ. Her hope is centered in him,
risen Lord. She knows him as the
who came and established his kingd
She knows him as her Lord here and
who rules the world with sovere
power. She knows him as the King
will come in glory as Judge and Savi

The church lives by the salva
Christ wrought; not in nostalgic re

ction toward a golden past—neither
t of Jesus' earthly ministry nor that of
great period of church history—but
h her eyes open toward the future, in
ful anticipation of the coming of
rist and his kingdom.

When the church speaks about hope
does not witness to the truth of hu-
n optimism or assess its value—nor
s she endorse human pessimism as
re true to fact. She does not engage
dreams about a "Christianized world."
Christian hope is not a religiously
ngthened cheerfulness but takes hold
he promises of God, rejoices in their
illment in the resurrection of Jesus
ist and looks forward to their con-
mation.

The Christian hope is more than hope-
ess. It is anticipation of the kingdom,
ch has drawn near with the gift of
Spirit, the "down-payment" of our in-
tance. Thus the Spirit is not merely
uarantee for the future, but a power
the present.

This power and this hope manifest
nselves most clearly in the essential
vities of the church: worship, mission,
service to our fellowmen. Each of
n is a token of victory.

the sacrament of baptism we are
ght under the power of his resurrec-
and are born anew to a living hope,
ing for the redemption of our bodies.
is Word God acts here and now as
Judge and Saviour. The sacrament
he altar, where Christ is really pres-
is the anticipation of the heavenly
quet. He who comes to us in bread
wine is the same Christ who is to
e in glory.

he mission of the church as a work
he power of the Holy Spirit is in-
ndent of human hopefulness and
usionment. Whenever the witness to
ospel invades the domain of demonic
powers, idolatry, and militant or creeping atheism, the ultimate victory of the Lord is foreshadowed.

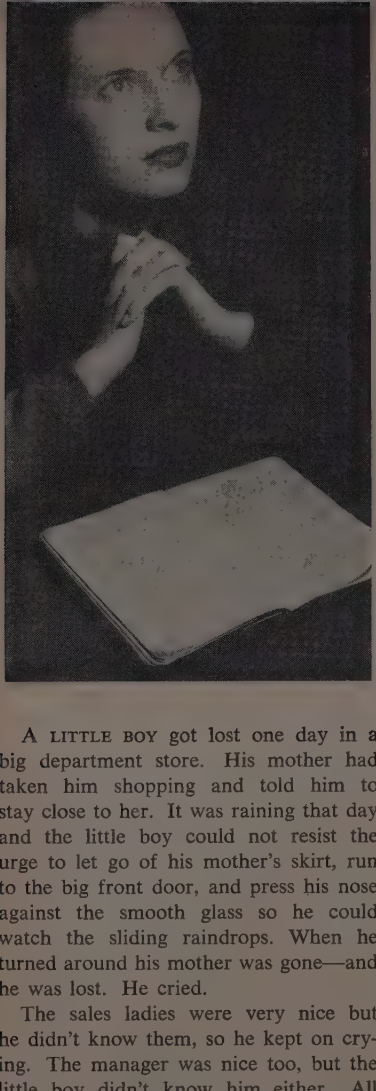
Serving our fellowmen, *diakonia,* is hope engaged in its proper business, especially needed where human hopes are running low. Such service is not a second thought following our devotion to Christ. It is a manifestation of his kingdom and a token of his victory over all powers of destruction.

In all these matters the power is that of the Spirit of Jesus Christ who was glorified through a cross. Because of his cross we look forward to the Day of the Lord with victorious joy and penitent trembling. Through the cross the church recognizes the judgment of her human hopes and receives the power and hope of the Holy Spirit.

Hope is a glorious "must" for a church under pressure and persecution. The hope of the church is most alive when it suffers most. The church which enjoys the good will of its surroundings is often threatened in its spiritual integrity. The dimension of hope is the dimension of the Spirit.

Therefore the church has to be cleansed from all that would transform the manifestations of the kingdom into human activities of a society for the preservation and promotion of Christianity as a philosophy, an ideology, or a way of living. It is only in the dimension of hope and with the power of the Spirit that the church can be true to herself and her Lord.

In Christ we are free and one. The Holy Spirit quickens our imagination, arouses our courage, sobers our wishfulness, strengthens our patience. When God's Spirit witnesses with our spirit about the consummation of his kingdom, he calls us to make manifest the freedom and the unity we have in Christ.



"I KNOW MY NAM

I might be able to get by f month if I left the church, but there would be emptiness in life. Being in church helps m keep aware of my identity as of the members of God's fa

By ELEANOR H. D

A LITTLE BOY got lost one day in a big department store. His mother had taken him shopping and told him to stay close to her. It was raining that day and the little boy could not resist the urge to let go of his mother's skirt, run to the big front door, and press his nose against the smooth glass so he could watch the sliding raindrops. When he turned around his mother was gone—and he was lost. He cried.

The sales ladies were very nice but he didn't know them, so he kept on crying. The manager was nice too, but the little boy didn't know him either. All the people who came around—big people—were as nice as they could be but they were all strangers. The little boy just couldn't stop crying.

Then the manager bent down and asked the little boy his name. At he stopped crying—he could say name! He didn't feel like crying more because he wasn't frightened more. He had said his own name—everyone would know who he was a would be easy to get him back t mother. He wasn't lost after all.

IDENTITY was very important to little boy. It is important to me, cially Christian identity. If, for exa I were to depart from the church now—today, I might be able to g for a week or two, maybe a mon two, but in six months I'd surely to let down. There would be a voi an emptiness in my life causing my tity to become obscure—and I wou lost because . . . well, I'd like t you why.

In family life each member is i fied by his relationship to the oth like to think of the church as a f This helps me to realize more clearl the church is not an organizat something I joined. To me, the chu a living, breathing, Spirit-filled orga It is that which I have been born through holy baptism. It is the fam God into which, by his grace alo have been adopted.

In this family, the church, the

e strong and the weak, the faithful and e unfaithful. With patience and love e strong bear the burdens of the weak d the faithful are always on hand to call and inspire the unfaithful. Most onderful of all, at the head of the mily, there is a loving Father.

Psychologists tell us that man's sic need is security and that environ-ent and love are the productive ele-ents. I need the love and understand-g that are so prevalent in the environ-ent of this family relationship. I know it I am not strong enough to go it one.

I feel secure in this environment be-use there are no barriers, socially, eco-mically, color-wise or otherwise. Here d here alone there is equal opportunity receive the Father's all-sufficient ace. Laws demanding civil rights are accurate barometer of man's inse-rity. The church alone provides a cli-ate in which the law becomes subjected grace—man's only security.

The church gives me more help than ything else can. It alone will go ough life with me to the very end. tside the church I could probably find me ideology, philosophy, or code of rals, but these would be only tempo-y. Science too could tell me a great ny things. I could learn the "how" but ence could not explain the "who" or "why."

Psychologists tell us also a great deal out something called "inner conflict." s, it is very important for me to know ho" I am and "why" I am here.

Many times I have heard it said to by those outside the church, "Just ause you belong to the church your isn't trouble-free—you seem to have much of that as anyone else . . . why n, is it so important . . . ?"

Yes, there have been troubles—soon after my baptism I suffered an injury. It was a blow to find myself suddenly incapacitated and bedridden for an indefinite period. The injury caused paralysis which threatened to be permanent. Doubts and fears did creep into my mind.

My long confinement, however, did not in any way disassociate me from the church because through many friends and my pastor the church was brought to me, giving me patience, understanding, courage, strength—and in due time complete recovery.

More recently another of God's wonders was performed. Our young son suffered a brain concussion. The bloodclot which threatened his life would do one of two things within 72 hours—either move, which would prove fatal, or dissolve, allowing recovery.

Any parent who has sat at a child's bedside around the clock for 72 hours, while a child lies hovering between life and death, knows that real comfort and assurance are found only among those who know the Lord and who live in intimate fellowship with him and with each other. On the evening of the third day after our son's accident, the bloodclot dissolved.

Again faith and courage were upheld. I pray that almighty God will help me to be thankful enough for this wonderful family—the church.

The only honest answer I can make to those who question these trials is that the church does not build up an immunity to human weaknesses. Yet nothing but the church can carry me through times of sin, disappointment, and sorrow.

I have not learned to thank God for trouble but I have learned to thank Him in trouble. Trouble comes to all of us. No one escapes it. I have done things

that I would give anything to undo. I have been disappointed again and again. The plans I lay don't all work out and the things I hope for won't all come true.

There is always the possibility of illness or accident and there is the certainty of death some day—for those I love and for myself. Sorrow is bound to come, sooner or later—it has to come.

Without worrying about these things, I have simply come to realize that they are a part of this life and cannot be avoided. The important thing is what I do with trouble when it does come. The church is my mainstay in all things, both joy and sadness.

When I stumble, the church faithfully reminds me that I will not fall. Although I may encounter many mountains — mountains of doubts, fears — mountains of unanswered questions, I feel secure because a loving Father has given me an instrument and he promised that this little instrument would have the power to move these mountains.

In hymns and prayers and preaching and sacraments and teaching—in all the fulness of worship which the church so well provides, I am reminded regularly of this wonderful gift. I am assured that, together with forgiveness, I will be delivered from my weaknesses. It's not gigantic in size, this powerful instrument. It speaks in a quiet manner. It has a simple name. It is—faith.

Many times this little instrument has said to me, do not be afraid of these mountains. Do not let those staggering heights dishearten you. Look up, over here, to these hills alongside the mountains where he leads you. Come—rest a while.

As I rest and gaze into the peace and calm of these still waters where he leads me, I seem to hear his voice . . . "Be still and know that I am God," "Come—follow me."

Not only does the church faithf remind me of this gift of faith, bu also provides access to it. In the H sacrament I know that truly he come in and supped with me an with him. The bread of life which gives to me so abundantly will keep heart filled with that peace which world cannot give, that faith which able to move mountains, that assura that I can do all things through Ch who strengthens me, for he is my str Rock, my Salvation, my Saviour.

The church offers me the best opp tunities to find myself—and to find self in service. Not that I am doing church any favors, for it is I who r the giving and the doing. Best of all, good and happy life upon which church has started me here on earth continue forever. This is almost great a thought for my mind. church is not only my fortress and abode in this life but it will still be home after my body dies.

For in my Father's house there mansion. I don't know all that aw me there, in that room. He has not me all that is in store if I love him only know that it is my Father's ho and whatever awaits me there must good for he is God—and God is go

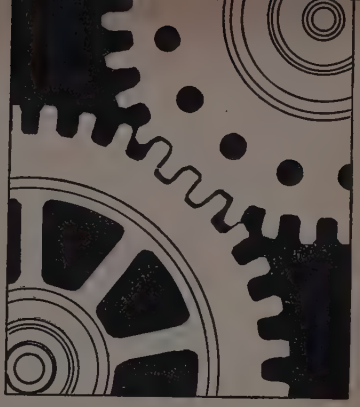
Finally there is the church's fait every-day ministry. It is through ministry that I have come to know heavenly Father, what he's really about his wondrous love, and how reached down to me to tell me abou

I feel very much like the little in the story. I know my name, to wh I belong and where I am going- because of the church. I'd be lost w out it!

CHRISTIANS ON MONDAY MORNING

he real test of our Christian study and orship comes when we go to our work

G. ELSON RUFF



WHAT WE THINK ABOUT in church on nday has a way of disappearing into e background when we go to work on onday. Machinery starts running in e factories. Bricklayers resume their nstruction work. Stores open. We again come part of the immense routine of ily life.

Who can calculate the vast expenditure human energy taking place around the rld in a single day: the dishes washed, tomobiles manufactured, shoes re- red, or buckets of water carried from well? Most of this work is in response simple necessity, to make the bread, thing, telephones, and typewriters we l use up in due time.

But as machinery and industries be- ne more complex and productive, re is an increasing margin of things ich are not essential for our survival which add to our comfort and pleas- . To persuade us to buy them, skilled ftsmen in the advertising agencies and vision studios work ceaselessly to ulate our desires.

NTO THIS MONDAY morning world of s production and consumer demand e the children of God who have wor- ed their Creator in their churches on day. This is the world in which we t exercise our liberty in which Christ set us free. Here is where we must rience the kinship with our brothers into which Christ has knit his followers.

What chance have we of being free from keen desire for higher wages, more profits, better houses, new cars? These may all be good things, and Christians are not people who want to live in the desert without any property or enjoyment. But these things can easily become too important to us, taking up a dangerously large part of our thoughts and energies, separating us from God.

We face a sharp test of the extent to which we are set free in Christ in this matter of our desire to acquire (probably on easy monthly payments) more property than we really need. The big reason why many people feel the need of so many things is that other people have them. We don't want to lose out in the competition of being as successful and prosperous as the people around us.

BUT WHEN WE have found liberty in Christ, we are more concerned about God's opinion of us than with what our neighbors think. If other people have fine possessions, we are glad they have them, but feel no need to try to keep up

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FOURTH in a series on the theme of the Minneapolis LWF Assembly, "Christ Frees and Unites"

with them. "A man's life does not consist in the abundance of his possessions," said Jesus.

Some people are more intelligent, stronger, better looking than we. The natural reaction is for us to be jealous and try to find a way of showing that in some respects we are superior to them. A large part of the drama of daily living consists in working out our plans for proving we are not inferior to anybody.

But we have come a long way on the road to Christian liberty when we are released from the delusion that we must compete with our neighbors. Then we are free to consider them as real people.

THE SIN of which we are most often guilty is of thinking of people not as people, but as things. They are the hands we employ in our factory, or rivals we are trying to pass out on the way to a better job. Their meaning to us as children of God is lost to us while we are in slavery to sin. As Christ saves us from being self-centered, other people gradually begin to appear to us to be fully as important to us as we are to ourselves.

This is where the talk about freedom and unity in Christ begins to make everyday sense. We are actually freed from the obsession with acquiring all the latest things our neighbors have, and we are liberated from thinking of other people as instruments to help us feel a greater sense of self-importance. We begin to understand what Luther meant when he said that the liberty of the Christian man should set a man free to try to be a Christ to his neighbor.

In this liberation from competition we also find ourselves no longer harried by the basic anxieties of life, such as worrying about whether we can keep our jobs, or our health, or life itself. This is always an uncertain world, and no one can be sure he will not get into an accident, serious illness. But in the new world helpfulness, affection, and trust which created for us through faith in the e present Christ, we do not spend strength worrying about things that never happen. If serious difficulties come, we know that in Christ we will given strength to endure them.

WE ARE LIKELY to experience frequ attacks of selfishness even as we are gr ing toward becoming more Christ But the influence of the Christian go works in us. We come repeatedly to altar where the sacrament of our Lo last supper is administered. God grapple with our selfishness and show its ugliness.

This world could in a twinkling of eye be paradise if all of us suddenly to let Christ be our Lord. Things happen that way. But God never ce to work in us through the gospel to us from ignorance, prejudice, and ill which in the everyday world so c monly afflict us. It is this close con tion between hearing the gospel and ing it in our daily situations w becomes clear to us as we grow m mature as Christian believers.

Some people suppose that if they gone to church and have contributed erously, they have fulfilled their full toward God, and can without blam themselves in their normal ma through the rest of the week. They t they have stored up merit by their ch attendance. This, of course, is to the whole point of the Reforma which affirmed that all people, every fall short of God's intention for lives. In daily renewal of our fait Christ as our Saviour, our sins are given and we are strengthened for efforts in Christlike living.

SCANNED

UR LIFE TOGETHER in the congrega- where we have found our salvation igh Christ is the central source of gth for our efforts to be forgiving helpful toward our neighbors. This e unity of the Christian life, which nds on God's constantly renewed of grace to us through the gospel, which seeks expression in loving e in the great world of our every- ives.

e church is the home base of all our iences as Christians. If there were hurch the gospel would not be hed to us and we would have no ance of forgiveness nor be given the tive for unselfish living. As mem- of the church we are called to invite s to share with us in this fellowship. is possible, of course, to get things d inside out, so that we think of ing others into the church to in- e the size and wealth of our con- tion and reflect some credit on us eing part of such a successful en- se. We might build a new church prominent location for the sake of ng an impression on our neighbors, s we might buy a new car for such son. We might try to keep poor or utable people out of our church so maintain a high-class congregation, n exclusive club.

ESE ARE FORMS of back-pressure the Monday-morning world, enslav- e church to the sin and death from it should seek to set the world free gh its preaching of the gospel. We take seriously the danger that the h may be captured by the world, d of being God's instrument in set- he world free.

ite openly in police states the gov- ent tries to use the church as a ganda agency for its own program. Leaders of the church are given a choice of serving the government's purposes or going to jail.

Even in free countries there are efforts constantly made to use the church for some such cause as teaching that capitalism is superior to communism, which may be a good cause but which is not the church's business. Only the gospel is the church's business, the announcement of the good news of our liberation in Christ. But this gospel must go out with us from church into our family relations, neighborhood affairs. daily work, politics—like the yeast in the dough—producing the benefits and beauty of Christlike living.

Is there evidence that the church, with its persistent preaching of its gospel, produces results? This is the question likely to be asked by the Monday-morning world, which judges organizations and production lines by the efficiency of their output. There are no statistics to prove anything regarding the church.

MEMBERSHIP in the churches is growing. Investment in church property is increasing. But such facts are no proof of anything. The divine arithmetic cannot be adapted to our adding machines. Only God knows how much true faith exists among us and how it grows. We cannot guarantee the results of our Christian service to our neighbors.

Sometimes the faith is strongest in times and places where it is being savagely persecuted, and those of little faith drop out of the ranks of the Christian fellowship. God alone is the judge of how swiftly his kingdom is coming, and his ways of calculation are not our ways. We have his assurance, though, that wherever his word is preached there will be results, for he is responsible for growth of the seed that falls on good ground.

WORSHIP AT MINNEAPOLIS (I)

"Praise to the Lord, the Almighty, the King of Creation." That's the way it began. From all over the world thousands of Lutherans had come to Minneapolis for the assembly of the Lutheran World Federation. Garbed in the colorful vestments of their churches and universities, they had marched down the street from a nearby church toward the auditorium that was to be the center of Lutheranism for ten days.

The procession, marked with flags and banners representing the member churches, made its way up the center aisle. The great organ gave forth its strong melody as thousands of voices were lifted in song: "Praise Him in glad adoration."

A CHURCH CONVENTION is chiefly a place of business. Statements must be made, issues debated, programs planned. But a church convention is more importantly an assembly of Christian believers. Before discussions can begin or end, before men and women can seek to know the mind of God and so do his will, they must acknowledge their devotion to him. A necessary part of every church convention is its worship.

Perhaps the most vivid impression of the opening service was the presence of Bishop Ordass. Vested in the somber black gown so characteristic of European Lutherans, his gaunt face under a shock of white hair betraying the years of his trials, he was a living picture of the church in persecution.

Marching as he did at the end of the procession, his presence commanded reverent attention. As he passed along, men removed their hats. Some women curt and even the children ceased their s ited conversation to gaze upon this g soldier of the faith.

THE SERVICE aroused another kin comment. For the first time, the setting of The Service from the *Service Book and Hymnal* was used public gathering. For many of t present, especially those from UL parishes, it was a unique experie Many of them for the first time heard minister chant his part of the liturgy.

The new Kyrie—a sort of litany series of petitions followed by the s response "Lord have mercy"— strange, as was the melody for the *Gl in Excelsis*, and the pointing for the ody of the Offertory.

Talking with scores of people a ward, I heard comments ranging f enthusiasm, through a concern tha would be difficult to get the peopl sing the offertory as it is printed.

"How can you expect me to sing same melody," one man asked, "and member that now the words are se different notes?" The same comment also raised from others, many of t competent musicians.

On the whole, the effect of the ope service was most joyous. Two choirs, composed of singers from fifteen l congregations, and the other made u pastors and seminarians, augmented music of the service. In addition, the of these sang the anthem, "Bless Glory, Wisdom, and Thanks," while liturgical choir sang plainsong setting the Introit and Gradual for the day.

SCANNED

THE NEXT MORNING in the large Central Lutheran Church the opening communion service was held. Here too the new service was used. The minister chanted the versicles and invocations of the liturgy. Representatives of the eight participating bodies which had prepared the new *Service Book and Hymnal* assisted in administration of the sacrament.

EACH MORNING, before the altar set on the great auditorium stage, prayers were offered and hymns sung. One morning it might be Matins; the next, the Suffrages. Using the hymnal "Laudamus," prepared for the assembly, voices were heard in English, German, and the Scandinavian languages.

A different pair of clergymen served as officiant and lector for each of these morning sessions. One day the worshipers would see the traditional cassock, surplice, and stole and the black gown and bands. Another day, worshipers could behold an Icelandic bishop arrayed in the colorful gold cope of his office. On the balcony, the liturgical choir, robed in cassocks, chanted the psalms and the responses. I heard one person say that "all this chanting seems so strange. Is it Lutheran?" The word of commendation spoken by Bishop Lilje to the assembly one morning assured any doubters that the music was in the best of our musical heritage.

IN THE EVENING, following the public events which filled the auditorium to overflowing, the day ended in worship. Again using *"Laudamus,"* the choirs and soloists led the people in the office of Compline. This word caused a lot of concern among some people.

One man came to me and asked, "What is a Compline?" I told him that the monasteries, the monks paused in their labors seven times a day to go to the chapel for prayer and praise. At the Reformation, Luther adapted some of these services, known as "the canonical hours" or "the divine office," and gave us what we today call Matins and Vespers. I explained that if he were to compare the Evening Suffrages in the *Common Service Book* with the Office of Compline used at the assembly, he would find many features common to both.

In addition to these services in the auditorium, there was a daily communion service in Central Church, in English, German, Hungarian, or Norwegian. At the German service Bishop Lilje celebrated, chanting from the German *"Agende,"* the order as it is used in Germany. The bishops of the German *landeskirchen* assisted him in the communion. For the Hungarians, Bishop Ordass was the celebrant.

There was a choice of an hour of Bible study or a service of intercession at the early morning hour. Men and women might meet to give their minds to the study of the scriptures, participate in an informal prayer service, or receive the sacrament. In the midst of the steady program of business, Lutherans gathered often to worship.

Music played an important part in the assembly. Each day the choir of one of the American Lutheran colleges offered a concert, sometimes two, of sacred music. Visiting organists from Japan, Holland, Germany, and the United States presented recitals on the great organ in the assembly hall. Bands, orchestras, and vocalists filled the day with programs in praise to God.

PEOPLE SANG and prayed. Long hours were spent in discussion of theology, but the major emphasis of this historic meeting of Lutheranism was upon worship.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Sex roles

QUESTION: In our group the question repeatedly comes up whether, except for primary sex itself, the differing roles of men and women are due to inborn differences, which direct one in a certain way, the other in another, or to other causes.

REPLY: Research by anthropologists and psychologists indicate that men's inclinations to adventure, physical activity, mechanics, science, and business, and women's interest in domestic, artistic, and humanitarian activities are not due to anything inherited. The same is true of tendencies to aggressive, rough, and fearless action, on the one hand, and those to emotional, sympathetic, and retiring inclinations, on the other.

Margaret Mead, famous anthropologist, found much evidence to this effect—no universal male or female traits. She found tribes with mild, dependent men, and aggressive, fierce women. Apparently these traits are learned.

Roving spouse

QUESTION: It is now six months since I was separated from the service, and they have not been very happy. I looked forward to the return to my wife and son, but I have found Nel preoccupied with outside amusements. She will leave Norman and me alone, or if I am at work she will leave him with a neighbor, and go to a drinking place on the edge of town.

She at one time went with me to church every Sunday, but she is no longer interested, and occasionally gives me a dig about church. I had an accident in the army, and it still gives me some trouble, but she is indifferent about that and doesn't seem to care about our home life in general.

REPLY: Just why people act as they do at times, or over a period of time is not discovered by snapping one's finger or pressing a button. And correspondence is a poor method of ferreting out such hidden causes of trouble. Some difficulties are rather long in developing, and often enough even the person affected does not understand.

Loneliness during your absence, and the poor bit of excitement she got in the taproom, may be a partial explanation. Or there may be a simple, or more complex, maladjustment of your husband-wife relationship, dating from early marriage, which is a continuing irritant. It may be some factor which is not recognized by either of you.

Somewhere there is an adequate cause of the trouble, though it may not be justifiable. Study yourself and try to determine whether there is some disturbing factor in your own make-up which creates part of the trouble. If so, do your best to remove it and make an effort to replace it with a better trait.

Both of you ought to see a qualified counselor. I am sending you the name of one not far from you. It may take some time before the causes are found and additional time until a cure can be effected, but do not lose patience.

Darkness Is Dangerous

Morality isn't determined by a Gallup poll, but by the light that Christ gives

By JOHN SCHMIDT

Read Ephesians 5:7-14

SINCE THE DISCOVERY of the Dead Sea crolls we know that the theme of a conlict between the children of the dark and f the light was common in the first cenury. In the New Testament also it plays significant role (compare John 12: 5 ff.), even as it does in the passage nder consideration here.

Christians are called to a life of separaon from "the sons of disobedience" verse 6), since such association would volve a reversion to the condition of arkness from which they had been devered.

Before Christ entered their lives rough faith, they had shared the nare of their evil surroundings. The darkss about them had held sway over them d had become visible in them. Jesus' ming meant deliverance. The new nare, that is his gift, is one of light. Not associate with evil-doers, is important Corinthians 6:14), but it is negative d must be supplemented by a positive od. Christians are partakers of the ght and thereby are enabled to give ht to others (Matthew 5:14-16).

THERE WERE numerous cults in Paul's y that spoke much of "enlightenment," they were concerned about a select ; a spiritual aristocracy capable of ntemplative flights. Paul, though he s also concerned about intellectual entenment (4:18), was as much concerned about the will and the heart as about the head. So what he spoke of was an experience of the total man. In addition, it was the experience of every Christian, not merely of a select few. All were now "light in the Lord" and to all came the injunction, "walk as children of light."

In a parenthesis (verse 9) Paul speaks of the "fruit of light" (called in Galatians 5:22, "fruit of the Spirit")—standing in marked contrast to "the unfruitful works of darkness" (verse 11). He that possesses this fruit is kind and helpful to others. He is also loyal to his own conscience.

SUCH A MAN, Paul goes on to say, is continually enlarging his knowledge of God's will through doing it (John 7:17). Because of this, he will not trim his life to the standards of his environment, as though morality was to be determined by a Gallup poll. The closing words of verse 10, "what is pleasing to God," have again the hint of sacrifice (compare Romans 12:1-2 and Philippians 4:18).

The Christian's conduct is a living sacrifice of thanksgiving offered to the Lord Jesus. Again we should note the consistently high view of Jesus, who here is accorded honor that can only be given to God. It recalls the words of 2 Clement 1:1, shortly after the New Testament era, which says that Christians are accustomed "to think about Jesus Christ as about God."

It is well to compare this entire section of *Ephesians* with *Galatians* 5:19-26, since each casts light upon the other.

EVIL IS BY its very nature barren and unfruitful. It can only destroy. Its progress is decay and its end is death. That

is why Satan, "the father of lies" (John 8:44), can sell his wares only by hiding their true nature. Evil can survive only in the darkness of delusion and fraud, of lies and concealments. Like the crawling things under a stone, it thrives only in the dark. This is the reason for its desperate fear of exposure (John 3:20-21).

Through their very presence and conduct, as well as through their words, Christians "expose" evil by bringing it into God's light. They are to raise the shades, that the filth in the room might be clearly seen. Not through loud denunciations but through their own likeness to the Father, they are to unmask the false glamor of sinful conduct and to make clear its danger.

Like the modern psychiatrist, they are to bring into the clear light of understanding that which has been deeply hidden in the mysterious depths of human personality. But unlike the unbelieving analyst the Christian is not content until he has placed evil under the light of Christ and not merely under the light of reason.

Such things are evil even to speak about. How much worse to live them! One of the results of Christ's coming was to dispel the secrecy of the pagan vices. Throughout this section Paul may have been giving a side glance at the "mystery cults," the most powerful contenders against the gospel, who were accustomed to observe many secret rites.

THIS REVELATION of evil may result in a transformation. The darkness may be destroyed by the light. Moffatt has a suggestive translation of verse 13: "what is illuminated turns into light." It is important that Christians remember, always, that the purpose for which they "expose" evil is always redemptive.

Sometimes we do it to shame others or to glorify ourselves through comparison. Occasionally it is done as an easy means to publicity. In such cases our exposure becomes itself an "unfruitful work of darkness." Jesus also exposed evil, but his purpose was always that the sinner might repent and be saved. That must be our purpose as well.

The final verse of this paragraph has caused much discussion. Not because of the content of the quotation as such which is quite clear, but because of the way in which it is introduced. Usually when Paul uses the formula "it is said" he is about to sustain his argument by to illustrate his thought by an appropriate passage from the Old Testament.

In this case, however, the words that follow are not to be found in the Old Testament or even in the Apocrypha (religious writings from a later period of Judaism that are not accepted to the Jews or by Protestants as genuine Scripture although the Roman Church does so accept them). From what, then, does Paul quote?

THE MOST convincing speculation is that we have here a fragment of an early Christian hymn. The rhythmic form in the Greek supports this. It might be considered a far-off ancestor of "Wake awake, for night is flying," and is based on Isaiah 60:1 which the poet has used freely.

It may be that the hymn was associated with the sacrament of baptism. It is particularly appropriate for Paul's purpose, since it also equates "light" with Jesus, who is "the true light that enlightens every man" (John 1:9). In him Christians are to live. Therefore—

"Awake, O sleeper, and arise from the dead,
And Christ shall give you light."

This is good counsel—then and now.

BOOKS

EDUCATION IN TRANSITION

Constraint and Variety in American Education. y. David Riesman. University of Nebraska. 60 pages. $2.75.

Riesman is always readable. *Constraint nd Variety* is divided into three parts. The Academic Procession" delightfully portrays ie manner in which educational institutions eye" one another. The *avantgarde* is "the ead of a snakelike procession—the head of hich is often turning back upon itself, as present, while the middle part seeks to tch up with where the head was. When e middle part becomes aware, as doesn't ways happen, that the position of the head s shifted, it may try to turn in two direcns at once."

Universities and colleges are subject to titutional homogenization as big busisses, higher education is dizzy from sucis, and professors apply business standards their work. The teaching cadre identifies lf with the institution rather than with subject matter. This is the age you add thing to the curriculum merely because ne other institution has it.

Part II deals with "The Intellectual Veto oups." There is some discussion of the eption accorded the social sciences. ough parochial in topic they are apt to cosmopolitan in effects.

This is also the age of interdisciplinary roach but each field begins with an im- of the other which is of obscured pertive even though "the other's joint has cased." The author, however, does n to favor a "racecourse" of the mind. ugh subjects may be delightfully apched through "real life," we must inably in this manner mislead our students it the nature of the discipline itself.

art III discusses "Secondary Education Counter Cyclical Policy." The current school seems to be in the position cols were a hundred years ago. As parents more education, the status of the highol teacher has waned but there is great respect for the kindergarten teacher who can manage so many children at once.

One of the sharpest criticisms, validated by surveys, is that parental social standing is the basis for grades and honors. The basic vulnerability of the teacher is neither money nor community but the desire to be liked by the pupils.

What will come of all this? Riesman believes more young people will seek a life of service in teaching, many principals and teachers will see their tasks as challenge rather than routine, and we can look for an increase in the ranks of those in search of a meaningfully useful life.

INEZ SEAGLE
Lenoir Rhyne College

BIBLES

The Holy Bible. Containing the Old and New Testaments and the Apocrypha. King James Version. Cambridge University Press (Dryden Press U.S.A.). 1030 pages. $2.95.

Unusually well printed, includes the 1611 preface, the 14 apocryphal books, plus the full King James text, at an unusually low price. Described as a "U.S. college edition." A good working edition for anyone.

The Mayflower Edition of the King James Version of the Bible. Wm. Collins Sons.

It was probably the Geneva Bible that the Pilgrims brought with them to Plymouth Rock. But a British publisher has produced a handsome, leather-bound edition of the King James Version as its "Mayflower Edition," and shipped a case of these Bibles on the "Mayflower II" on its voyage this spring.

The Bible. Illustrated by Horace Knowles. Edited by John Stirling. Wm. Collins Sons. 1004 pages. $3.

John Stirling, who edited *The Bible for Today*, has produced a "visual aids" Bible, a King James translation with some 500 line drawings and maps attractively combined with the text. The book is clearly printed and well arranged.

TEACHING AMERICA CALVINISM

Yale and the Ministry. By Roland H. Bainton. Harper. 297 pages. $5.

A book by Roland H. Bainton is always something of an event. *Yale and the Ministry* may appear to be far removed from the Reformation era with which Bainton's writing is usually associated. Yet actually this book is an extension of Bainton's work in Luther and Calvin. It is a fascinating account of the spread of Calvinism in the new world by men who taught or trained at Yale. For many decades this Yale influence was primarily on the eastern coast. But as the west was won, graduates of Yale Divinity School were found not only in all parts of the United States, but in all parts of the world. Wherever they went they took with them Yale's interpretation of Calvin's theology.

Yale College was founded in 1701 so that youth might be better fitted for service in church and state. In the eighteenth century students for the ministry, after graduation from Yale, farmed themselves out to outstanding pastors for a period of apprenticeship. Thus a whole generation of pastors was moulded not only by the theology of the classroom, but even more by that of a graduate, Jonathan Edwards, whose home in Massachusetts was filled with young Yale graduates serving their apprenticeship. It is no wonder that Bainton devotes an entire chapter to him and to his thoughts.

In 1822 Yale Divinity School was organized as one of three professional schools. The others were medicine and law. Its influence varied with the caliber of its faculty. Timothy Dwight the younger in the post-Civil-War period revitalized the faculty, secured endowments and a new set of buildings. They were so elegant that many pious people were disturbed. In the nineteen twenties we thought them terribly ramshackle. They were torn down in 1931 and the school was moved to a lovely colonial complex located quite some distance from the university.

Bainton not only traces the Calvinistic influence of a school set first in a wilderness; he helps toward a better understanding c men like Jonathan Edwards, Nathaniel Tay lor, and Horace Bushnell. The latter, wh so powerfully influenced Christian education is little understood today. The charm of th book is greatly increased by the admirabl line drawings of the men discussed, draw by the author himself.

It is regretted that the last quarter-centur dealing with the administrations of Dea Weigle and Dean Pope is compressed into single chapter. In many respects it is th greatest quarter-century in the history Yale Divinity School. Because Dr. Bainto is so much a part of that period he modest lumped the whole story into just one bri chapter.

ARMIN GEORGE WENG

Maywood, Ill.

BOOK BREVITIES

The American Teenager. By H. H. Remme and D. H. Radler. Bobbs-Merrill. 267 pag $3.75.

What American teenagers think on a gre variety of subjects is reported here, bas on scientific opinion research conducted dozens of university professors during years.

On religion and ethics, present-day Am ican youth tend toward orthodoxy. Re tions with their parents, with other te agers, and with society as a whole revealed in detail.

There are some discouraging findin Teenagers lack appreciation of traditio American freedoms. They think censorsh wiretapping, and the third degree are de able police practices. A quarter of the te agers would let police search a home wi out a warrant. A third believe free spe should be denied some people.

The report is presented in highly popu style, and should be useful to educat parents, and perhaps to some teenagers

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BOOKS reviewed in these pages may be orde from the United Lutheran Publication Ho 1228 Spruce Street, Philadelphia 7, Pa., from any of the ten ULPH branch sto

Pastor Schilke Takes Over as Synod Field Missionary

NEW YORK CITY — Pastor Albert P. Schilke took office this month as field missionary for the New York and New England Synod. He succeeds the Rev. Howard A. Lenhardt who became secretary for home missions and parish education of the New Jersey Synod in May.

Pastor Schilke has long been associated with home mission work. A graduate of Wagner College and Philadelphia Seminary, the 50-year-old minister was a BAM missionary in New England from 1943 to 1947. Two of the congregations he served later, St. Paul's in Wethersfield and Good Shepherd, Norwalk, were Connecticut missions.

He was president of the New England Conference and member of the synod's executive committee and examining committee.

As synod field missionary, Pastor Schilke will supervise survey and development work in home mission fields and assist in purchase of church sites, parsonages and house chapels for new congregations.

Presently under development in the synod are missions at Greece (Rochester), Horseshead (Elmira), and Brentwood (Long Island). Fields approved for development by the Board of American Missions are at Blauvelt-Tappan (Rockland County), East Canarsie (Long Island), West Albany, and Massena, on the St. Lawrence Waterway. Twelve other fields are slated for survey.

Pastor Albert P. Schilke
New mission fields are waiting

NEW JERSEY

Camp Beisler Reports Most Successful Year

By RALPH I. SHOCKEY

TRENTON—Camp Beisler closed its summer season Aug. 24 and reported that total attendance had topped that of previous years by well over 100. According to camp officials, 1957 was the most successful year since the camp was opened in 1953.

Camping periods ranged from one week for seniors to two for intermediates and juniors. Each period was closed with a vesper service held on the shore of the lake.

The one-week leadership camp was attended by 30 young adults from synod congregations. Courses included parish education and stewardship. Director for the new venture in leadership training was Dr. Eric Voehringer of Philadelphia Seminary.

A leadership training school for Greater Trenton has been scheduled for Sept. 24-Oct. 29 at Trinity Church.

GROUND-BREAKING for the new $250,000 Grace Church, Phillipsburg, was held Aug. 4. Pastors of the community, the Rev. Israel Yost and the Rev. Edwin Ehlers, assisted Pastor Warren S. Harding in the service.

Clergymen in New Jersey have been cited by the National Safety Council for an "outstanding contribution to traffic safety during 1956," by J. R. Manahan, chief of the State Bureau of Traffic Safety.

RECENT ANNIVERSARIES include Advent Church, South Orange (the 40th); and St. John's Church, Passaic (the 60th).

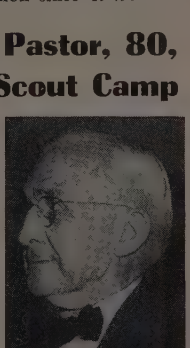
THE REV. WALTER FORKER of Christ Church, Bridgeton, will begin his duties at Atonement Church, Asbury Park, Sept. 15.

THE REV. RUFUS CORNELSEN, associate secretary for social action of the Board of Social Missions, is speaker for the fall festival of the Lutheran Welfare Association of New Jersey to be held on the grounds of the association in Jersey City, Sept. 15.

New Jersey's "Father of the Year," Raymond Althouse of Union, was chosen on the basis of a letter written by his 12-year-old adopted daughter, Robin, who was one of 266 children placed through the adoption services of the association since 1949.

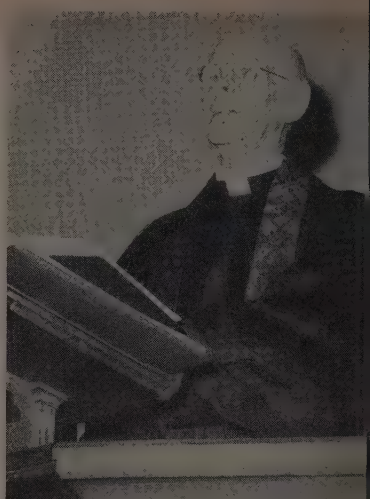
Weehawken Pastor, 80, Chaplain at Scout Camp

Summer time is Scouting time for Dr. Charles K. Fegley. He spent July and August as resident chaplain at Camp Towadena, at Stillwater, N. J. He has been camping with Boy Scouts for the past fifty years. He'll be 80 years old Sept. 17.



Dr. Charles Fegley

Dr. Fegley is pastor emeritus of Church of the Good Shepherd, Weehawken, N. J. He has been engaged in historical research for the National Lutheran Council. He was recently appointed publicity chairman for the New Jersey Synod.



Dr. William Weaver
At 85, still in the pulpit

DR. WILLIAM WEAVER, who was ordained 58 years ago, celebrated his 85th birthday June 30 by assisting the Rev. Richard Credick at St. Luke's Church, West Collingswood. He is pastor emeritus of the church.

A graduate of Philadelphia Seminary class of 1899, Dr. Weaver spent 23 years serving parishes in Nova Scotia and was president of Nova Scotia Synod. He became pastor of Collingswood church in 1931.

Businessman Trains for Ministry

FRANK A. MILLER, 41-year-old businessman of Hillside, entered Hamma Divinity School in Springfield, Ohio, this month. Formerly employed by a large industrial concern in Newark, he decided several years ago to prepare for the ministry.

He attended night courses at Rutgers University to obtain a college degree and graduated last July. Mr. Miller, who is married and has a six-year-old daughter, was active in his congregation, Calvary Church, Hillside, and a boy scout leader.

OHIO

Toledo Welfare Service Headed by Pastor Zahn

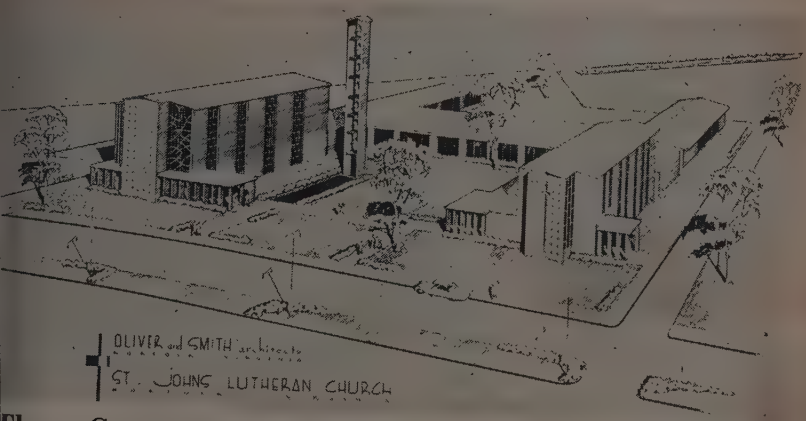
By E. RUDOLPH WALBORN

COLUMBUS—The Lutheran Welfare Service of Northwestern Ohio at Toledo is now headed by Pastor Leon N. Zahn, formerly pastor at St. Michael's, Germantown, Pa., and for some years on the staff of the Division of Welfare of the National Lutheran Council.

Pastor William R. Makely of Christ Church, Toledo, served as acting director since last September.

The 50th anniversary of the School of Nursing of St. Luke's Hospital, Toledo, is being celebrated this summer by the nursing alumnae. The hospital, property of a Lutheran association, closed the school in 1954 since trustees found it difficult to maintain

VIRGINIA



Three Congregations Break Ground for New Buildings

By MARSHALL F. MAUNEY

GROUND-BREAKING services have been held three new church buildings. St. John's urch, Norfolk, began construction of a unit to cost $75,000 (*see photo*). This sion congregation, organized in 1953, has 172 confirmed members. Grace rch, Waynesboro, broke ground for a ,000 building, and Trinity Church, New- News, for a $270,000 structure.

LORIA DEI CHURCH, South Knoxville, ., recently purchased a new church site $13,500. St. Peter's Church, Toms k, Va., bought a lot adjacent to its nt property for $3,450, to be used for rish building.

THIRTY-FOUR congregations participated in the Staunton area evangelism mission June 16-21. Area Chairman L. L. Linebarger reports that pastors "were amazed" at the response by laymen.

Of 2,153 persons interviewed by 669 lay visitors, 223 were enlisted for a pastor's class, 84 requested letters of transfer, 31 desired to reaffirm their faith, and 112 children were found for baptism.

Synod President J. L. Mauney was speaker for the leadership rally, and Dr. George F. Harkins, assistant to the ULC president, and Dr. L. Boyd Hamm, Hagerstown, Md., addressed two closing rallies.

a satisfactory faculty and to recruit a sufficient number of student nurses. A scholarship fund was established whereby students could receive $200 in a school of nursing of their choice. Seventeen Lutheran girls are being sponsored this year in nursing schools.

PLEDGES to help wipe out the indebtedness of Bethany Lutheran Village total $331,000 to date. The fund-raising campaign on behalf of the home for the aged sponsored by the Miami Valley Inner Mission at Dayton started last summer and ended in the congregations a few months later. Pledges, however, continue to come in.

Ohio Synod Brotherhood To Be Formed this Month

COLUMBUS—Men from Ohio's congregational groups have been called to meet Sep 28 at Hilltop Church, Columbus, to organi an Ohio Synod Brotherhood.

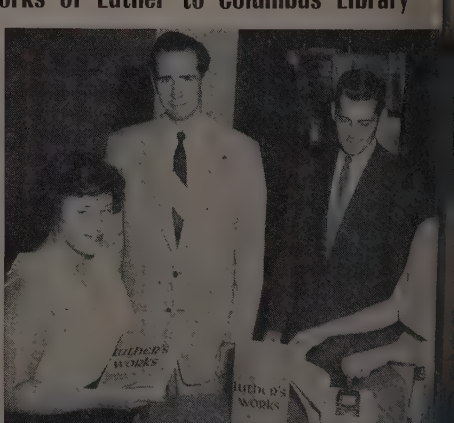
Initiative for organization of a Brothe hood on the synodical level was taken the synod board of stewardship and congr gational life under the leadership of Roy Stroup, Shelby; Dr. Amos John Trav Springfield, and Director Leo F. Schwer

A committee composed of Don Sco Mansfield; Kenneth Helwagon, Fairbo

Young Lutherans Give Works of Luther to Columbus Library

COLUMBUS—The first three of a 55-volume set of the most important writings of Martin Luther are ready for loan to patrons at the main Columbus Public Library because of the generosity of the Federation of Young Adult Lutherans in Columbus. The books are two volumes of psalms and one on the Sermon on the Mount and Magnificat.

F.O.Y.A.L. is an organization of nearly 100 young, single American and United Lutheran congregation members in Columbus. It decided early this year to subscribe to the new issue which will be published over a period of 15 years jointly by the Concordia Lutheran Publishing House and Muhlenberg Press.



F.O.Y.A.L.'s Teresa Yant, Bill Lingo and Pastor Ro Reiss hand books to library clerk Pat Hobbs (ri

This new American edition of Luther's works will be the largest and most authentic English language edition ever compiled. The complete set will be valued in excess of $250, library officials said.

The two-and-one-half-year-old organization of young Lutherans decided to subscribe to the set last February. Jack Seymour, assistant to the pastor at First English Church and one of the club advisors, had said it would be "an ideal gift to the people Columbus."

Miss Shirley Culp, of 150 S. Sylvan A was chairman of the service committee w the subscription was made.

F.O.Y.A.L. requested that the books dinarily of a nature reserved for on premises reference use, be made avail for home circulation.

Henry Klein, Toledo; and Lee Doelmann, Lakewood, has been meeting during the summer to prepare a program and constitution.

Speakers at the meeting will be Howard Hogan, ULC Brotherhood executive secretary, and Synod President Fred C. Wiegman. The meeting will prepare an application for admission to the national group.

Although there are 156 men's groups in the Ohio Synod, only a few are connected with the national brotherhood. A synodical organization has been missing.

CLARENCE S. BARGER has been organist of Bethlehem Church, Youngstown, for 30 years. He's a member of the synod board of stewardship and congregational life.

MALINDA J. CALVIN closed four years as director of religious education at Trinity Church, Akron. She'll continue her studies of religious education at Pacific Seminary, Berkeley, California.

INNESOTA

liss Minnesota Is a Future Lutheran Church Worker

Ardyce Gustafson
Helping hand and a ready smile

INNEAPOLIS—Ardyce Gustafson is tall, d, 19 and very pretty. As Miss Minne- of 1957 she was selected to compete month for America's beauty queen title tlantic City. But to delegates and s at the Lutheran World Federation assembly in Minneapolis who saw her every day in the National Lutheran Council exhibit booth she was just another staff member promoting the council's bi-monthly magazine.

"These people are interested in seeing what the churches do," explained the exhibition chairman, Albert Anderson. And Ardyce didn't seem to mind not being the center of attraction. She was equally interested in seeing what the churches do.

The "typical Minnesota girl" of Swedish stock is preparing for a career as youth worker in a church-community center. She attends the University of Minnesota and works part-time as switchboard operator, waitress, and cashier. At her home congregation, Gloria Dei (Augustana) Church in St. Paul, she teaches a Sunday school class, sings in the choir and is a Luther League advisor.

In Atlantic City, Miss Minnesota 1957 said, she would do a few songs and a bit of dramatic acting and parade in bathing suit and evening gown before a panel of critical judges. But just now she was helping to let thousands of people know about the work of the National Lutheran Council and she was trying to do the job well.

She left no doubt that she does well whatever she intends to do, and that if determination and looks make a Miss America, Ardyce Gustafson will have more than a passing chance to get to the top.

Philadelphia Seminary Student Elected New President of LSAA

ST. PAUL—Gordon W. Ward, Jr., 21, a student at Philadelphia Seminary, was unanimously elected president of the Lutheran Student Association of America at its council meeting held on the St. Paul campus of Luther Theological Seminary, Aug. 21-25. The meeting preceded the LSA Ashram at St. Olaf College, Northfield, Minn.

Ward, a native of Durham, S. C., succeeds Arthur J. Diers, 22, who took special courses at Philadelphia Seminary last year and will serve as intern at Grace Church (ALC), Green Bay, Wis., this year.

The new president is a 1957 graduate of Lenoir Rhyne College, Hickory, N. C. He just completed a term as stewardship secretary for the LSAA, and has held several offices on the local and regional levels. As president he will head a movement containing 400 local groups in the United States and Canada.

Newly elected vice president is Donald Johnson, 22, a senior at Luther Seminary, Saskatoon, Sask., and a native of Torquay, Sask., Canada.

The office of stewardship secretary was renamed Lutheran student action director. First person to hold the position is Orville O'Connell, 24, Frederika, Ia., a junior at the State University of Iowa, where he is majoring in accounting.

Treasurer of the organization since 1950 is Harold Ellison, a Chicago businessman, who was re-elected again this year.

Advisors to the association are Pastors A. Roger Gobbel (ULC) and Verlyn Smith. Pastor Gobbel heads National Lutheran Council student work at the University of Illinois. Pastor Smith is professor at Augustana College (ELC), Sioux Falls, S. D.

Sectional representatives are Helen Hachtel, 20, Atlanta, Ga. (east); Paul Rogness, 21, St. Paul, Minn. (Central States), and Margaret Evanson, 19, Fresno, Cal. (west).

Gordon W. Ward
United Lutheran heads student grou

For the first time the council elect Canadian representative. He is Armin A Mohr, 21, Calgary, Alberta. Mohr senior at the University of Saskatche Saskatoon.

Jack Holzhueter, 22, Menomonie, edits the association's magazine, *Fron* He is a graduate student at the Unive of Wisconsin, Madison.

The council approved a $25,420 bu and pledged $6,700 to help student m ments in Germany, Vienna, Paris, I Indonesia, Brazil, Japan, Hong Kong, Ghana. Four scholarships to foreign dents studying in their own countries being provided.

An invitation from the World St Christian Federation to participate in a posed "Life and Mission of the Ch four-year study program was accepted the reservation that it should not be the clusive long-term program for the Luth association."

ACIFIC SOUTHWEST

Pastors and Laymen Hear Sector Project Explained

By LOUIS F. MERTZ

LOS ANGELES—What was described as one the largest sector project meetings thus r in the United Lutheran Church was held ug. 9-10 at Redlands University. Every ea of the synod was represented by a total 212 pastors and laymen coming from lifornia, Arizona, Nevada and Hawaii.

"I can't see how we can go amiss after se training sessions—if we just follow the ok," declared Gordon Houck, a junior h teacher and a member of Our Re- mer Church, Garden Grove.

Another layman, Edward McKeegan of ace Church, Richmond, said:

"The importance of laymen in this move- nt is really significant. From a layman Chet Myrom all the way through to our gregations, the project rings with vital- '

hester A. Myrom is associate steward- secretary. He conducted the school to- er with the Rev. Franklin Schott, syn- al stewardship chairman.

nod President C. V. Tambert reminded pastors and laymen of the need for re- liance on the Holy Spirit in all the work of the church. He cautioned them against "half-hearted" efforts. Everyone must keep alert all the way, he said.

Vital information on past experiences with sector projects was brought by Pastor David Getzendaner, of The Dalles, Ore., and Pastor John Jacobs, of Cuero, Tex.

ommendation for Retiring Chaplain *Herman Knies and Gen. Archie Old*

Chaplain Knies Retires, Accepts Post With NLC

COL. HERMAN E. KNIES, staff chaplain of the 15th Air Force, retired in August after more than 16 years of active military service. He was presented with the commendation ribbon by Maj. Gen. Archie J. Old, Jr., commander of the 15th, at a recent ceremony at March Air Force Base, California.

A native Pennsylvanian, Chaplain Knies was graduated from Philadelphia Seminary. For a time he was pastor of Christ Lutheran Church in Roanoke, Va. He entered the armed forces in 1941, serving in Europe during World War II.

At the close of hostilities, the chaplain served at various Air Force installations. In 1949 he was assigned to the Far East Air Command, remaining overseas through the Korean conflict. He went to March AFB in 1954.

Upon his retirement, Chaplain Knies becomes assistant secretary, bureau of service to military personnel, with the National Lutheran Council in Washington, D. C.

PENNSYLVANIA

York Man Quits Business, Starts Study for Ministry

By PAUL L. FOULK

YORK—Jerome Van Brakle, a York businessman, will begin studies for the Lutheran ministry at Gettysburg Seminary this fall.

A graduate of Pennsylvania State University, Mr. Van Brakle has been manager of the accounting department in the York division, Borg-Warner Corp., since 1949. He is 36 years old.

PA.: YORK . . .

He has been serving as assistant in many congregational activities for Pastor Franklin E. Patschke at St. Paul (Wolf) Church, near Thomasville. He taught first year catechetical classes, and a young married people's church school class. He is co-chairman of the York Conference preaching mission to be held Oct. 13-18.

While he attends Gettysburg Seminary, Mr. Van Brakle will serve as an assistant to Dr. Viggo Swensen, of Zion Church, Harrisburg. He is married and the father of three children.

Church Burns Mortgage

DR. JACOB M. MYERS, professor of Old Testament at Gettysburg Seminary, spoke at Salem Church near Dillsburg during the mortgage-burning ceremony for the reconstructed church, costing over $72,000. A schoolhouse adjoining the church has been remodeled to serve the social needs of the congregation. The Rev. Howard W. Smith is the pastor.

A NEW EDUCATIONAL unit to cost $60,000 is being built for the Glen Rock-Fissell union church.

Ground was broken for an addition to Luther Memorial Church, York. The Rev. Thomas J. Weber, of Carlisle, was guest speaker, and Dr. Martin Tozer, synod home mission superintendent, presided. The Rev. George Stauffer is pastor.

Christ Church, York, will purchase a new parsonage. The old parsonage will be remodeled for offices and apartments. Cost of the project will be about $40,000. Dr. Paul Levi Foulk is supply pastor.

Ground was broken for a new parsonage by St. Mark's Church, Emigsville. Pastor-elect Luther A. Gotwald, Jr., and the Rev. Robert H. Stewart, pastor of St. John's Church, Mt. Wolf, led the ceremony.

SISTER CHARLOTTE WEISSGERBER resigned Aug. 1 as executive secretary of the Lutheran Welfare Service. She will continue studies at the University of Pennsylvania school of social work.

Luther Memorial Builds $145,000 Church S
Pastor George Stauffer broke groun

GROUND WAS BROKEN June 30 for the
theran Home for the Aged on Priority R
south of Kelly Drive, York. The Rev. I
Shilling, president of the Lutheran We
Service board, conducted the service,
Dr. K. S. Ehrhart presided at the gro
breaking ceremony. The speaker wa
Rev. George E. Whetstone.

ORDINATION and installation of the
Jack E. Stouffer as pastor of the Golds
Mt. Zion charge was held July 21.
Dwight F. Putman, Central Pennsyl
Synod president, and Dr. Ralph C. R
son, synod secretary, preached. Spons
the candidate was the Rev. James M. Sc
pastor of Lybarger Church, Madley, th
minister's home church.

Flood Project May Aff
Ministerium Camp Site

By HENRY W. SNYDER, JR.

ALLENTOWN—The Pennsylvania M
rium may have to look for new site
Camp Miller, Camp Hagan, and the
isterium Camp within the next ten ye
the states of New Jersey and Pennsy
accept Army Engineer recommendatio
a large reservoir on the Delaware Ri

About 40 legislators from the two
recently toured the area to survey sug

locations for a $120-million dam to provide flood protection and to supply water to nearby Pennsylvania and New Jersey communities.

The Army Engineers, in a report to the Interstate Commission on the Delaware River, suggested that Tock's Island in the vicinity of Shawnee-on-the-Delaware would be the best site. Senator Wayne Dumont of New Jersey said, however, that "construction of the dam is far in the future."

Church Must Remove Tower

CHRIST CHURCH, Schoenersville, must take down its 80-foot tower, which has been condemned as a hazard to the approach of planes at the neighboring Allentown-Bethlehem-Easton airport.

In its place the church will erect a new nave and a 55-foot tower. The project will cost $28,000, and will be paid for by the Airport Authority.

Plans for the proposed Muhlenberg Medical Center, which is also near the field, have been approved by the authority.

Bethlehem Calls Associate

ST. PETER'S CHURCH, Bethlehem, has called the Rev. John V. Peters, of Holy Trinity Church, Catasauqua, to be associate pastor. This is the first time the Bethlehem church has been served by more than one full-time minister. Pastor Peters assumed his new duties Sept. 1. He has just completed a six-weeks' course in institutional chaplaincy at Harrisburg state hospital.

ST. JOHN'S CHURCH, Howertown, has completed a $38,000 renovation program in its church and parish house. Two new classrooms were added and new Sunday school furniture installed.

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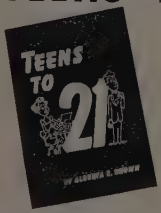
author of "The 7 Teen Years"



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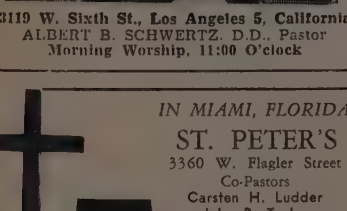

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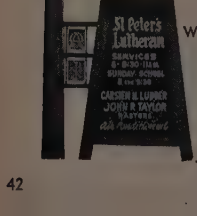

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No More Bell for the Askin

WILLIAMSPORT—Trinity Church in Su bury found itself in the enviable position owning two bells. The congregation whi belongs to the Susquehanna Conference the Central Pennsylvania Synod built a n church in 1950 and received a new bell a gift.

The old bell, Pastor Lee McDaniel a nounced, would be given free to whoev wanted it. THE LUTHERAN printed the a nouncement in a news item in July, a Pastor McDaniel reported, "we were delug with inquiries." Calls came from Oreg Illinois and Canada. At least 20 church wanted the bell. First congregation to c was Advent Church, Mt. Ephraim, N. and that's where the bell went.

Asked Pastor McDaniel in a letter to magazine: "Will you please tell the pub that the bell is no longer available in or that we may once more have peace fr the telephone?"

Five Pastors Installed In Conference Parishes

By ARTHUR S. FOLLETT

POTTSVILLE—Five pastors were instal in conference charges during the past th months by Conference President Robert Benner.

The Rev. Charles E. Brodell became p tor of Zion Church, Girardville, June 1

The Rev. William C. Butts began ser at St. Matthew's Church, Schuylkill Ha on June 23. The charge to the pastor given by the Rev. C. A. Steigerwalt, pa of Frieden's parish, Friedensburg.

New pastor in the Sacramento paris the Rev. Burlington B. Latshaw, Jr. He installed in St. Paul's Church, Sacrame July 7.

Christ Church, Rush Township, was s of the installation of the Rev. Durrel Seip as pastor of the Quakake parish, 14. Pastor Philip Lynch of St. Lu

Church, Dunellen, N. J., was the liturgist.

The Rev. Ernest M. Waxbom, Jr., was installed as pastor of the Nuremberg parish on July 21.

THREE SERVICES were held June 30 at the rededication of the newly renovated St. Paul's Church, Sacramento. In addition to the renovations a new wing has been added to the church. The Rev. Burlington B. Lathaw, Jr., is pastor.

A NEW SET of chancel furnishings was dedicated at St. John's Church, Pine Grove, July 7.

THE HOMECOMING address at Jacob's Church, Pine Grove, was delivered by Dr. Francis Edwards, pastor of St. John's Church, Wilkes-Barre, July 20.

PLANS for the celebration of the centennial of St. Paul's Church, Middleport, will be started with a meeting of congregational committees. The Rev. Adam E. Polcrack, Port Carbon, is pastor.

THE 25TH ANNIVERSARY of the Schuylkill County Federation of Men's Bible Classes was commemorated at an outing at the Tessona Community Grove in August.

THE REV. FREELAND L. HEMMIG rounded out 20 years of service at Zion Church, Donaldson, and St. John's Church, Tremont, in July. A special service was held at Zion's Church.

Preaching Mission Planned for Wilkes-Barre, Scranton

By CALVIN E. HUMBERT

WILKES-BARRE—A preaching mission has been scheduled by the Wilkes-Barre-Scranton Pastoral Association for Oct. 20-23. Twenty-five congregations will co-operate.

One congregation planning to publicize the mission in its wider neighborhood is St. Peter's Church, Scranton. Fifty members have been enlisted to telephone families in several sections of the city to call their attention to the forthcoming event.

SUNDAY SCHOOL INSTITUTES have been planned at Lehighton for the conference's northern area for Sept. 20. The northern

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PA.: POTTSVILLE . . .

area meeting is set for Oct. 1 at St. Pau Church, Shavertown. Dr. Lester E. Fetter Alsace Church, Reading, and Miss Ber Weber, parish worker, will speak.

OPERATION AGED was launched in conference this month. Dr. Frank Brown, director of the appeal on behalf the Germantown Home, was to conduc briefing session at Christ Church, Wilk Barre, on Sept. 10. A rally is planned October. Two representatives from ea congregation and the pastors are invited attend. Chairman and co-chairman for appeal in the conference are Pastor Geo Fritch of St. Peter's Church, Scranton, Stanley Boyer of Holy Trinity Chur Palmerton.

INDIANA

Pastor John Albert Retires From Indianapolis Parish

By WILLIAM L. PIFER

INDIANAPOLIS—Dr. John S. Albert ret this month from the active ministry. had been pastor of Gethsemane Chu Indianapolis, since 1929.

The 72-year-old clergyman was born Scotland and came to the United States child. After the death of his parents he raised at the Zelienople, Pa., home for dren, graduated from Muhlenberg Col and Chicago Seminary and received a tor of divinity degree from Wittenberg lege in 1942.

He served Holy Trinity Church, Mi apolis; St. John's Church, Oshkosh, and Holy Trinity Church, Muncie, Ind. fore assuming the pastorate in Indianap He was president of the Luther Leagu Indiana, a member of the synod's home sions board and of the board of dire of Wittenberg College.

Dr. Albert will make his home in waukee.

(*Continued on page 46*)

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INDIANA . . .

CHURCH WOMEN of the Indiana Syn will meet in Trinity Church, Valparai Sept. 25-27. Speakers will include Dr. Ro ert Marshall, Chicago Seminary; Mrs. R L. Winters, vice president of the ULC Dr. Paul P. Anspach and Dr. Walter Wick.

COLLEGE students and prospective s dents from Indiana gathered at Camp I therwald last month for a three-day retre The Rev. Alan J. Kieffer is student pas advisor.

SOUTHERN INDIANA YOUTH CAMP oper Aug. 18 with 60 young people register Camp was held at Versailles State Park a was sponsored by the South-East Luther Sunday School Association. It provi camping opportunity to youth in south Indiana who could not make the long t to Lutherwald.

INSTALLED were the Rev. Laimd Grendze in the Bryant-New Corydon par (July 17); the Rev. Robert Whitenack the Hoagland-Nine Mile parish (July 1 the Rev. C. Donald Richter in the Alb parish (July 21); the Rev. W. J. Mosch at St. Peter's Church, Camden (July 2 the Rev. Claude Snider at Prince of Pe Church, Indianapolis (July 21); the R Richard Oberkehr at Grace Church, Loga port (Aug. 4).

PACIFIC

Foreign Lutheran Leaders Heard at West Coast Ral

By OLIN G. DASHER

PORTLAND—Oregon Lutherans didn't h to go to Minneapolis to listen to some the prominent church leaders from abro A post-Minneapolis All-Lutheran Rally the Portland Auditorium on Sept. 6 g them opportunity to hear Bishop Johar Smemo of Oslo, Norway, and Dr. E. Hebart of North Adelaide, Australia.

Other guests at a banquet honoring visiting churchmen included Bishop H

mann Dietzfelbinger of Bavaria and Bishop Volkmar Herntrich of Hamburg, Germany, and Dr. W. A. Schmidt of Turku, Finland.

A theological conference at which the foreign guests lectured was held Sept. 3-5 at Pacific Lutheran College in Parkland, Wash., a suburb of Tacoma.

Women's rallies in Spokane, Seattle, Everett, Tacoma and Portland also had the LWF's international flavor. Speakers were Mrs. Lulu Hwoo Lui of Tapai, Formosa, and Miss Oddrun Karstad of Norway. Miss Karstad took the place of Dr. Martha Ramiaramanana of Madagascar, originally scheduled as one of the speakers.

Responsibility for the Portland rally was assumed by the Lutheran Council of Portland, an intersynodical organization. The Lutheran Men's Association and the Lutheran Choral Association co-operated.

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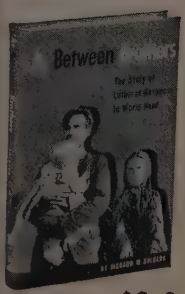

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by Richard Solberg

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PACIFIC . . .

Synod Committees Confer

FOR THE THIRD successive year, a join assembly of Pacific Synod committees wa held at Trinity Church, Longview, Wash Sept. 6-7. The conference offers oppor tunity to standing and special committee to meet at least once a year.

The evangelism committee and the pres dents of the synod and of the northern an southern conferences scheduled a meetin with LEM Director Robert Stackel and R gional Director George Housewright fo Sept. 24.

At the last synod convention, the hom missions advisory committee was given a thority to supervise the home missions pr gram of the synod. Chairman is Past Homer Berner of Vancouver, Wash., ve eran organizer for the Board of America Missions, now serving St. Paul's, an old and well-established congregation. Th committee is organized into divisions f studies and surveys, missions, personne building and finance, with a pastor and la man working in each division.

SISTER MARIAN MAURER will hold confe ences on the deaconess program and t new AIDS project, and Dr. Mildred Winst of the Board of Higher Education will spe on church vocations for women in Octob and November. Both will start out at t ULCW convention in Longview, Oct. 3 then travel in different directions. Sist Marian will spend two months on syn territory, Dr. Winston one month.

Councilmen to be Briefed

The synodical board is arranging a th series of church councilmen's conferences d ing the fall. Representatives of the board meet with church councils individually wh possible. The synod president will persona meet with as many councils as he can schedu Themes for consideration are the 1958 ULC program, synod-congregation relationships, a local problems.

THE SEATTLE ASSOCIATION of Lutheran choir directors and organists held a one-day conference on Sept. 7 at Gethsemane Church. Instructors were Stanley Glarum, head of the music department at Lewis and Clark College, Portland, and Joseph Brye, professor of piano and organ at Oregon State College.

PASTOR ERNEST NYGAARD has purchased a parsonage in Nelson, British Columbia, and will begin holding services as soon as a suitable meeting place can be secured.

INSTALLATIONS: Pastor Roger Kimball, Our Saviour Church, Sunnyside, Wash. (Aug. 4), by the synod president;

Pastor Richard Gaenslen, Sitka, Alaska (Sept. 22), by Pastor Harvey Coovert of Juneau, Alaska.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

ARSCHNER, LESTER J. From Trinity Church, East Berlin. To St. John's Church, Abbottstown.

RAESSER, DAVID E. From St. John's Church, Summerhill. To St. John's Church, Tyrone, and Mt. Olivet Church, Altoona.

GEORGIA-ALABAMA

THBERTSON, RUFUS. From Christ Church, Stanley, N. C. To Good Shepherd Church, College Park, Ga.

VIS, RAYMOND E., JR. From St. Paul's Church, Savannah, director of Christian education. To Our Redeemer Church, Montgomery, Ala.

ILLINOIS

SEN, JENS. From Sedgewickville parish, Mo. To St. Matthew's Church, Fillmore, and Irving Church.

LER, DAVID. To Calvary Church, Chicago.

INDIANA

DERS, CHARLES R., JR. From Redeemer Church, Atlanta, Ga., assistant pastor. To Advent Church, Greenwood.

TENACK, ROBERT L. From St. John's Church, North Liberty. To Antioch Church, Hoagland, and Mt. Zion Church, Nine-Mile.

WANTED
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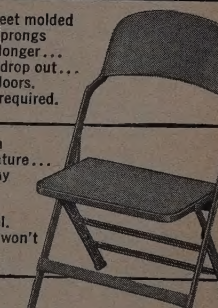

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IN CONCLUSION

IF SOMEONE WERE going to poison your children or grandchildren, you'd take prompt action. You'd yell for help, call the police, arouse the neighbors.

We may all be somewhat in that situation today, but our reactions are different. We're rather complacent.

Fallout from the nuclear bombs that are constantly being tested may or may not be sufficient to endanger humanity. Scientists disagree. Some say there's no more danger than from the radium dial on the alarm clock next to your bed. Others think that already a maximum safe amount of radioactive material has been let loose in the atmosphere.

Nobody can tell exactly, because the effect is not seen at once. Large amounts of radioactive material can cause terrible burns. Smaller amounts may not be felt until the next generation, when babies are born with deformities. It's a modern form of the terrible threat voiced by God when he gave the Ten Commandments—"visiting the iniquity of the fathers upon the children unto the third and fourth generation."

MAYBE THE PROPHECIES of doom are exaggerated. In Japanese cities where the first A-bombs fell, thousands of children have been born since the end of the war with no important incidence of deformity. But in this world, the pessimists are as likely to be right as the optimists.

As long as the threat exists, we have no right to purchase security for our generation at the possible cost of the lives of children yet unborn. When a bottle is marked "POISON" you don't take little sips of it just to see whether it is really harmful. You avoid it and are especially careful to keep it out of children's reach.

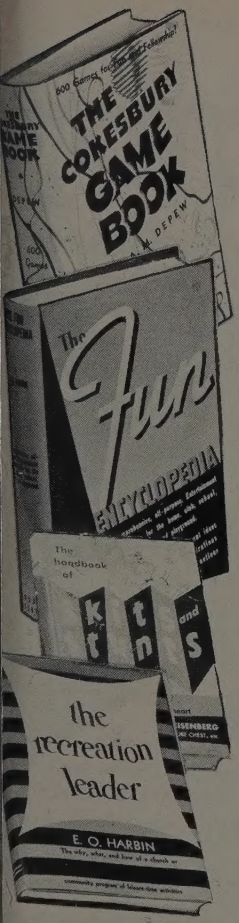
Concern for society has led chu groups by the dozen to plead for a h in the testing of nuclear weapons. E if godless Communist lands keep on, should take the "risk for peace" and c our tests, the World Council of Churc recently suggested. The Lutheran Wo Federation heard a similar plea month.

CHURCH PEOPLE are likely to wait passive horror, rather than to act. P haps we feel it unpatriotic to handi our own land in the nuclear race. On other hand if the direst predictions true, we can destroy our future with war simply by the development of s weapons of mass destruction.

The generals who run our military fairs are dedicated to the creation of most powerful and destructive weap The aim of their lives is to increase ar ment, not to disarm. If there is to be lessening in this potential horror wh has cast a cloud of fear and dread o much of the world, it will have to co about through the action of people w put God-fearing love for humanity ab the expedient of stockpiling ato weapons.

The resolutions of church bodies futile until they are reflected in thought and actions of church memb There's not much we can do, but we do something. A few minutes' effort a three-cent stamp will bring our opin to the attention of the men who run government. Such action, plus incre support for Christian agencies that to plant love where there is only h plus a more devoted Christian s among us all, might be the grain of m tard seed that would save the world our children.

—ALBERT P. STAUDERMA



Fun for One or Many

Listed on this page are books which are a **must** for every library—home, school or church. In these books you will find the activity you are looking for—all the helps possible from the invitation, the planning, to the affair itself.

The Cokesbury Game Book

by A. M. Depew

600 games, plans and suggestions for leisure time activities—for home, school, club and church. Includes songs with music. Illustrated.

$1.95

The Fun Encyclopedia

by E. O. Harbin

A complete compendium of 2400 entertainment plans for every occasion and all ages. 1008 pages—21 feature sections—211 illustrations. Completely indexed.

$3.95

Handbook of Skits and Stunts

by Larry Eisenberg

Over 400 easy-to-do entertainment ideas that one person or a group can stage easily for club meetings, fraternal groups, church organizations, PTA, YMCA, YWCA or scout troops.

$2.95

The Recreation Leader

by E. O. Harbin

For anyone interested in becoming a skilled recreation leader. The author outlines basic philosophy behind specific recreation programs and points out activities for them — parties, games, banquets, sports, picnics, etc.

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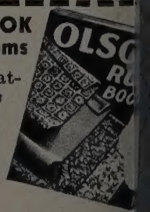

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